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BOSTON PUBLISHED BY

THE NORTHERN LIGHT;

OR,

The Light of the World in the Northwest.

NO. I.

FORT WRANGEL, ALASKA.

JULY, 1893

HISTORICAL REVIEW.

Deferring a more detailed account of the beginning and growth of Christian work in this Territory, a few dates and names may be given here. For ten years after the transfer, there were no Protestant ministers and no missions in Alaska. Efforts were made by various individuals to secure missionaries from the United States, particularly by Rev. Dr. A. L. Lindsley, of Portland, and Gen. O. O. Howard, in command of the military companies stationed here. At the request of the latter, Rev. E. P. Hammond, the well-known revivalist, visited Alaska in 1875, in behalf of mission work, and upon his return added his efforts to others in arousing the churches to their duty and opportunity. Two years later, Rev. Sheldon Jackson followed, on a similar errand, and with him came Mrs. A. R. McFarland who took up her residence at Fort Wrangel and began the work which has since been pursued and extended by the Presbyterian Church.

In the meantime, some native Christians from the Tsimpsean villages in British Columbia, found work here, and one of them, Philip McKay, began to hold religious services in 1876. Rev. Thomas Crosby, the M. E. missionary at Port Simpson, then came and encouraged Philip to persevere until a minister should come. Over \$100 was raised toward a church building at this time. Mrs. McFarland began teaching the natives in August, 1877. In 1878, Rev. S. Hall Young came and organized a church which began with twenty-three members. For ten years he labored here with his devoted wife, and was followed by Rev. Allan McKay, who remained four years. In 1880, a large building was put up for a girls' home, and it was soon filled. When this home was burned down, three years later, Mrs. McFarland removed with many of her pupils to Sitka, where a training school had been established by Dr. Jackson and Rev. A. E. Austin. While Mrs. Young remained at Wrangel, both boys and girls were instructed in the Thlinket Training Academy—a boarding school independent of the Presbyterian mission. Mr. McKay built a small home for girls adjoining the parsonage in 1891.

Rev. Clarence Thwing took up the work in 1892, finding a church membership of fifty. Twenty adult natives have been baptized on confession of their faith the past year. Mrs. Thwing is matron of the girls' home with five boarding pupils at present, all under twelve years.

The work was begun at other stations in Alaska as follows:—

Sitka, by Rev. J. G. Brady, 1878.
Chilcat, by Rev. E. S. Willard, 1881.
Hoonah, by Mr. W. B. Styles, 1881, and Rev. J. W. McFarland, 1884.
Howean, by Rev. J. L. Gould, 1882.
Juneau, by Rev. E. S. Willard and Rev. J. P. White, 1886.

—Mrs. Willard's story of Alaskan life is worth reading twice. It is called "Kinda-shon's Wife." (F. H. Revell & Co., \$1.50.)

—The Northern daylight lasts from 2 A. M. to 10 P. M. now, but in December only from 8 to 4.

—A ten-year-old pupil said the other day, "Mrs. Thwing, I didn't know how kind you was to us, but today I find it out."

ANSWER CORNER.

The reader is to supply the questions; the Editor gives only answers.

1. It is twenty-six years since "the transfer," and sixteen since missions were begun.
2. We have been here nine months, but two years at Sitka previously.
3. Our church was built in 1879; it is not new, only whitewashed.
4. There are about seventy-five church members now; only four or five are whites.
5. The natives are willing to learn and pleased to be taught.
6. It is interesting work, but it requires a great deal of patience.
7. It pays to teach them, even if they forget half they are taught.
8. The girls are glad to stay in the home, but they need great care.
9. They are taught to read, pray, cook, clean house and mend their clothes.
10. They are usually taken into the home for a term of years. It is only safe to guard them until they are married.

THE NORTHERN LIGHT

A Quarterly Exponent of the Work of Presbyterian Missions in Alaska.

PUBLISHED AT FORT WRANGEL
BY CLARENCE THWING.

Subscription Price, One Copy.....25 cents per year
Five Copies to one address, \$1.

|| "Let your light so shine that men may see."

NO APOLOGY is offered for the printing of this little sheet, but a few words of explanation are necessary to justify the assumption of the title "Exponent of the Work of Presbyterian Missions in Alaska." This paper is undertaken entirely as a personal venture; it will not be in any sense an official organ of the missionary work of the Presbyterian Church in this remote Territory, but only the views of one of the missionaries, and of other individuals who may be willing to coöperate with him. That such views are desired by many personal friends of the writer, and very likely by many summer visitors to Alaska, as well as by friends of the work generally, is the excuse for giving them such publicity. It is the aim of this leaflet to meet a "felt want," that is, a want felt by the writer, if not by others.

THE first paper printed in Alaska was that published by the missionary at Fort Wrangel, Rev. S. Hall Young, and called The Glacier. It was issued monthly from 1885 to 1888 and furnished a valuable record of various features of missionary work in the Territory, particularly at this, the first station occupied. THE NORTHERN LIGHT hopes to continue this record of events which have more than a passing interest, and not to confine the record to local occurrences. Notes, personal and general, relating to the progress of the light throughout Alaska, are earnestly solicited. The writer desires to make the columns of this modest periodical both newsy and readable, and to preserve in the issues that may follow this a condensed and complete account of the movements of our missionaries, the development of the work at all the stations,

with occasional memoranda concerning the history and ethnology of the various Alaskan tribes.

THE expense of the first issue of this paper being somewhat uncertain, and the time for its preparation being short (as the "copy" must be sent hundreds of miles away to be put in type), it seems wise to risk only two pages; but if sufficient encouragement be received, and the financial burden be not too great, a larger number may be printed in October.

FLASHES OF LIGHT.

"The entrance of Thy words giveth light."

On the first Sabbath of the year, our Sunday School was reorganized with sixty-eight pupils.—*Mrs. E. S. Willard, Juneau.*

Our new chapel was completed in September. The people are delighted with it. During the past month seven have united with the church on profession of faith. This makes sixty-three since our organization, March 15, 1891.—*Rev. J. W. McFarland, Hoonah.*

My school work was more satisfactory than I anticipated. At the Sabbath services the attendance during the winter was larger than the building could accommodate. I think God's spirit has been and still is silently leavening the community.—*Rev. W. W. Warne, Chilcat.*

We have some regular attendants upon our services. Some are as faithful as time, while others are as uncertain as human nature can make them. My hope lies with the children, whom I am teaching every day. Some of these are quite apt in learning.—*Rev. L. F. Jones, Killisnoo.*

There is a deep religious interest pervading the school at present. We are expecting that the Lord will do great things for us. Some of our new teachers are like salt, full of savor, and like cities on the hill-tops, their light can not be hid. We have had an addition of seventeen to our membership the past year.—*Rev. A. E. Austin, Sitka.*

I have a goodly number of names on my list for baptism next Sunday. The home and public school continue prosperous. A most promising class of girls are comfortable and happy. It has been put into loving hearts to make wise provision for these long-neglected ones. Those who lend to the Lord invest better than they know.—*Rev. J. L. Gould, Howean.*

THE NORTHERN LIGHT;

OR,

The Light of the World in the Northwest.

NO. 2.

FORT WRANGEL, ALASKA.

OCTOBER, 1893

DEAR FRIEND:—

This little paper comes to you in place of a written letter; please give it the attention that you would if it were addressed to you personally. If you are interested in it, be kind enough to send me a note to say so. If it does not convey the information you wish about Alaska, tell me frankly what you would like to know, and I'll try to make the next issue more instructive. Make free criticism; editors expect that.

Would you like to receive the paper every quarter? Have you any friends to whom you would like to hand or mail a copy? The price is only what the postage would cost if these pages were in manuscript. (Notice rates to clubs, etc., on 3d page). Do you think of some young person who would be willing to solicit subscriptions and secure a premium? (See last column.)

If this is not correctly addressed to you, will you inform me? I shall be happy to send sample copies to friends whose names you will send me.

Cordially yours,

CLARENCE THWING.

ENTRANCE OF THE LIGHT.

"God said, Let there be light: and there was light."

The first decade of Alaska's history as a colony of the U. S. was nearly over before any one came to tell the ignorant savages of this great territory of "the true light which lighteth every man that cometh into the world." Although for many years the Russian Greek church had been established at some of the older towns in Southern Alaska, the light which it reflected was not bright enough to shine through much of the country. It was just a hundred years ago *that Empress Catharine directed missionaries to be sent to the American Colonies, and three years later a church was built at Kadiak. Schools were established to teach the rites

of the church, and instruction was given in the Russian language, but little progress was made in civilizing the natives. In 1845, a Lutheran minister took up his residence in Sitka,† but his services were chiefly for the foreigners. When the transfer was made, in 1867, much of the educational and religious work then in progress came to a stop, and American Christians were very slow in awaking to their opportunity and obligation to send light-bearers into this benighted land, though Dr. Jackson and several others urged that the field be occupied.

Rev. E. Payson Hammond was probably the first American clergyman to enter Alaska as a messenger of the Cross. He writes me of that trip as follows: "In 1875, Gen. Howard went to Alaska on Government business. His heart was much stirred at the sights of heathenism which he saw there. He was one of those who telegraphed me, while holding meetings in San Francisco, to come to Portland and hold meetings. When he returned from Alaska, he found me there hard at work. He told me much of what he had seen in Alaska, and urged my wife and me to go up there with two objects in view; first, to preach the gospel for a short time, and second, that we might personally become interested in those neglected Alaskans; and, on our return to the U. S., do all in our power to interest our people to send missionaries there. We held meetings in Fort Wrangel and in Sitka. In the latter place, I believe we saw a few converted... I was told, and I believe it to be true, that I was the first minister from the U. S. to visit Alaska in the interest of missions. That was my sole object in going there... I went without any compensation, and it was truly a labor of love."

At Sitka, meetings were held in the forsaken Lutheran church. Representatives from two tribes of Indians, with their chiefs, were present. They were dressed in a most grotesque manner. In attempting to imitate the whites, they did so only in part. An Indian costume surmounted with a stovepipe hat did not appear quite in keeping, to say the least. While Mr. Hammond was preaching they often interrupted him. They had no idea of

* Dr. Jackson's "Alaska," page 124.

† Dr. Jackson's "Alaska," page 128.

taking seats in a pew like white people. Some were sitting on their heels, others on the back of the seats, others stood talking in little groups, only half listening to what was said. One man interrupted, saying, "We know about God, as well as you do. We know he made this great mountain. We know he put the salmon in the rivers for us; but we never heard before of this Jesus. *Did he really die for us poor Indians?*" This fact, above all others, moved their hearts and brought tears to their eyes. At the close of each service, Mr. Hammond held an inquiry-meeting; numbers remained. Some appeared deeply moved by the Holy Spirit, and with tearful eyes prayed for the pardon of their sins. That must have been *the first inquiry-meeting held in Alaska*; thank God it has not been the last.*

The following year another gleam of light found its way through the means of Christian natives (Tsimpsians) from British Columbia. Rev. Thomas Crosby, of Port Simpson, writes to me: "A number of our young men were at Wrangel in the summer of 1876, engaged in cutting wood; they commenced services on Sabbath in a little log-house. Soon that was too small, and they were invited to hold service and Sunday-school in Chief Tow-yat's house. The meetings increased in numbers and interest until that large house was nearly filled. In the latter part of the summer, Capt. Joslyn sent me a very kind letter, telling me what the boys were doing, and urged me to make a visit to Wrangel. I did so, taking my canoe in tow of the old H. B. Co. steamer *Otter*. When I arrived, I was very kindly treated by the Captain and officers in the garrison; the bell was rung to call the people together for service, and we had a fine crowd and a most blessed service. At the close, we had a talk about a mission, and the poor people begged of me to stay with them. I told them this I could not do, but I would see that they should have a missionary. Then a subscription was started and, I think, somewhere near \$400 was pledged. I think more than half was paid down; Mr. Dennis, the customs officer, was to take it in charge. A number of our praying men were left to carry on the service. Phillip was one of those who remained. I kept him there at \$10 a month, and the people were to help him with native food, etc. Afterward, I sent one W. H. Pierce there for a short time; he is now ordained and one of our best workers, stationed up the Skeena River... Phillip McKay (clah) was one of our first converts here, nineteen years ago, and

though a grown man, like many others, came to Mrs. Crosby's school. He learned to read, got some texts of scripture, and began to preach to the people here. He was a local preacher when he left here, and he died preaching Jesus. When he got very sick, and his father and brother went to bring him home, he would not leave, but said, 'No, I came to preach Jesus to the people of Wrangel, and I shall not leave till I die.' This was the report they brought to us."

LIGHT REFLECTED.

"In Thy light shall we see light."

HOWCAN. Our work here is doing nicely, but will do much better when we have new buildings. Our present accommodations are full to overflowing; our children are well and happy. We trust they are receiving good seed in their hearts.—*Mrs. A. R. McFarland, Matron of Girls' Home.*

KILLISNOO. The work of the Lord here is wearing a brighter countenance than at any time since we came. Last Sunday four adults united with us on profession of faith. They were members of the Russian (Greek) church here, but renounced that faith and were baptized in the presence of a big audience and in face of much opposition. Our company of Christians has increased from three to sixteen; we now have three services a week, instead of one, and all are fully attended.—*Rev. L. F. Jones.*

JUNEAU. Our new building is almost ready for occupancy. Our two fifteen-year old boys are painting the inside: they have learned to do it very nicely, too. The newest thing in our work here is the organization of the "Home Builders Society." We have monthly meetings in our own parlor which we open with scripture reading and prayers. Then we have familiar talks on subjects relative to the building and protecting of homes, with questions and answers, and closing with a social time. We will also have mothers' meetings as a feature of the Society. Pledge cards are sent to each mission station, hoping that a similar society may be started in each.—*Mrs. E. S. Willard.*

RECIPE for raising money for missions: Put your hand well down in your pocket, ...get the contents of your pocket well in hand, as a business man says of his work, and then lift it.—*United Presbyterian.*

* The Reaper and the Harvest (Revell Co.) p. 507.

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Mailed at Fort Wrangel P. O. as second-class matter.

"CHRIST SHALL GIVE THEE LIGHT."

THE first issue of this paper met with an unexpected welcome. Subscriptions for over a hundred copies have already been received without much solicitation, and many more are expected as a result of club rates and premium offers. It is the desire to circulate this modest leaflet as widely as possible among those who contribute to and pray for Alaska missions, to let them know a little of the good they are doing, and encourage them to continue their support of our work.

"NO MAN, when he hath lighted a candle, putteth it in a secret place," so we do not wish to hide our light, though it be a candle. We are observed by many who are not sympathetic, if not actually hostile; let us also be known by those who are our friends and whose messengers we are.

WE earnestly desire that all contributions to aid us shall be sent through the appointed agencies of the Church, the Woman's Executive Committee (who are responsible for all the School and Home Work), or the Board of Home Missions, at 53 Fifth Avenue, New York.

THE Alaska Bible Society, organized last February, has members in Howcan, Killisnoo and Wrangel. Rev. Dr. Sheldon Jackson is President, Hon. W. A. Kelly, Vice-President, and C. Thwing, Secretary. About fifteen dollars has been collected and expended for Testaments and Bibles.

FRIENDS of foreign missions are prompt in raising a large extension fund to be a memorial of the late Dr. Arthur Mitchell; why should not a similar sum be secured for home missions, as a memorial of our honored Secretary, Dr. Henry Kendall?

PERSONAL MENTION.

Hon. James Sheakley has entered on his duties as Governor of Alaska.

Rev. J. W. McFarland has returned to his work in Hoonah, after a brief trip east.

Miss A. R. Kelsey has resigned her position as matron of the Girls' Home at Sitka.

Prof. J. Loomis Gould, whose health has long been impaired, is slowly recuperating at an Eastern sanitarium.

Rev. A. E. Austin and Elder N. R. Peckinpaugh, of Sitka, have been elected Commissioners to the next General Assembly.

Mr. G. R. Putnam, Astronomer of the U. S. Coast and Geodetic Survey in charge of the observatory at Fort Wrangel, has courteously made a survey and plat of the mission premises.

Rev. Sheldon Jackson, D. D., General Agent of Education for Alaska, has returned from the summer cruise in Bering Sea, and made calls at the mission stations along our southeastern coast. The Doctor expects to spend the winter in Washington.

WRANGEL NOTES.

On Children's Day, June 11, a contribution of eight dollars was made towards the purchase of a S. S. banner to commemorate the founding of our mission in 1877.

The recent arrival of a fine new Mason & Hamlin organ from our friends in New York City, has given an added interest to our choir practice and enlisted several recruits.

Thanks are cheerfully given to the infant scholars of the Memorial Presbyterian S. S., Brooklyn, for their special gift—a birthday offering. The hymn books we use at all our services are a constant reminder of their gift a year ago.

August 3, the fourteenth anniversary of the organization of the First Presbyterian Church in Alaska, and August 10, the sixteenth anniversary of the arrival of our first missionary (Mrs. McFarland) were suitably remembered here. The church membership has increased from twenty-three to seventy-five.

The Mason & Hamlin Organs received the highest awards at all the great world exhibitions.

Mrs. Willard's Alaska story, "Kin-dashon's Wife," \$1.50, may be had from Fleming H. Revell Co., publishers, New York and Chicago.

YOUNG PEOPLE'S COLUMN.

OUR MISSION.

"Christ for the world, we sing;
The world to Christ we bring
With one accord.
With us the work to share,
With us reproach to dare,
With us the cross to bear,
For Christ our Lord."

THE DEATH OF CH-ONE.

From "Kin-da-shon's Wife."

The missionary had heard of his coming, and went down with the evening into the little village, to carry such good things as were found for the sick; best of all, the words of life for hearts weary and sick unto death. The soulful eyes of little Chub were raised to the loving, pitying face above him, while his hands were folded in a warm, strong grasp. Sitting thus by the child, very tenderly the messenger led his thought; and very plain was made the way for Christ's little ones coming home.

Next morning—the Sabbath—dawned clear and still. Out on the early breeze floated the bright folds of the large mission flag, the signal to all passing canoes that the day of rest had come..... At the first vibration of the mission bell, the waiting people began to emerge from their homes, moving along the snow-covered path, among the ferns and rushes, up to the little chapel on the hill.....

The morning had found Chub very, very weak; he had not spoken, but refused silently the proffered food, and lay, as he had lain the day before, almost without moving. At the sound of the bell, his eyes opened wonderingly, then: "Take Chub," came in feeble, pleading tones.

Looking into each other's faces, the father and mother shook their heads. Chub did not notice them. In a few moments his expression changed before their wondering eyes; a far-away look fell on the face of the child—a look which presently brightened into one of inexpressible joy and peace, and from his lips came the words:

"Ah-ah—God's house—Chub comes."

The beautiful eyes were closed, and over the poor little hands and feet were drawn warm coverings of wool. They hung around his neck their charms and paints; they laid around the little dead body all that their love and their possessions could give, and it was then ready for the burning.

A handful of ashes, a little box of bones, and a void in the hearts of those who loved him, were all that remained of little Ch-one. Yet, no! Eternity may show far more than these.

PREMIUMS.

To induce the younger readers of this paper to make an effort to secure subscribers in Sunday-schools and Endeavor Societies, the following offers of premiums are made, which are open to all.

1.—For twenty individual subscriptions (and \$5), or ten subscriptions for five copies each (and \$10), or five clubs of ten names each (and \$10), any one of these books will be mailed free to the one who sends the names and money:—

	Price.
Kin-da-shon's Wife, by Mrs. E. S. Willard.....	\$1.50
Alaska, by Rev. Dr. Sheldon Jackson	1.50
Alaska Guide-Book, by Miss Scidmore	1.50
Story of the Bible, by Charles Foster	1.50
Bible Pictures, by Charles Foster	1.50
Picturesque Alaska, by Miss Woodman	1.25
Among the Alaskans, by Mrs. Wright	1.25

2.—For ten single subscriptions (\$2.50), or five subscriptions for five copies each (\$5), or three clubs of ten each (\$6), either of these books will be given:—

	Price.
Story of the Gospel, by Charles Foster	\$0.75
First Steps in Gospel Paths, by C. Foster75

3.—For six single subscriptions (\$1.50), or three subscribers for five copies each (\$3), or two clubs of ten (\$4), one of these photographs:—

Mrs. A. R. McFarland, the Pioneer Missionary.
Rev. Sheldon Jackson, the Presbyterian Missionary.
E. Payson Thwing, the Missionary Baby.

Make checks or money-orders payable to CLARENCE THWING, Fort Wrangel, Alaska.

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THE NORTHERN LIGHT.

A JOURNAL OF MISSIONS IN ALASKA.

"They shall come from the north . . . and shall sit down in the kingdom of God."

No. 3.

FORT WRANGEL, ALASKA.

JANUARY, 1894.

"We have seen His star in the east."

A cordial New-Year greeting goes with this little printed messenger to all friends of Alaska missions in the United States. If it were possible, a copy of this issue would be sent to every Presbyterian who prays for and gives to the work in this remote Territory. As we have not the names of all, the paper can be sent to but a few. Fifteen hundred copies of this number are printed, and if they are all called for, we shall issue two thousand of the next—April—number.

Five hundred sample copies of this paper are to be mailed to representative clergymen of our church, with a view to increasing their interest in Alaska work. The only return asked of them is the favor of a few names of parishioners who would like to hear, through this periodical, of what is being done with the money they send to these missions. Others who receive the paper are desired to notify the editor of those in their acquaintance who help to support the work and workers.

These pages have been prepared for the printer at the busiest season of the year, with scanty material at hand and amid many distracting interruptions; therefore there is not as much of general news, of historical fact, or of notes about phases of native life and mission work, which would be interesting, as may be given in another number. As more of the workers become enlisted in correspondence with us, the information printed will be more general and ample, and less midnight oil will be consumed along with the editor's wits.

A KENDALL MEMORIAL.

"Thou thyself art . . . a light to them."

Lumber has been purchased and ground broken for a new chapel, or vestry, adjoining the church at Fort Wrangel. It is proposed that this new building shall be, in a humble way, a memorial of our honored and now sainted father in God—Henry Kendall—for so many years Secretary of the Board of Home Missions. The writer dates his first interest in the work of this Board to an address given by this venerable and eloquent man, nearly fifteen years ago in Brooklyn. His noble life deserves more than one memorial;

and his works, which do follow him, best perpetuate his memory. In this connection, a paragraph from Dr. Jackson's "Alaska," referring to Dr. Kendall's visit to Fort Wrangel in 1879 (when he assisted in the organization of this church), is significant:—

No late event has so favorably impressed the Indians at Fort Wrangel as this visit of Dr. Kendall. Of commanding personal presence, one of the Secretaries of a Board that has its thousand men, stretching from Alaska to Florida, coming from the shores of a distant ocean to inquire after their welfare, bringing the money to erect the Girls' Industrial Home, it is no wonder that the Indians recognized him as the "Great Chief." One after another of their chiefs and leading men called to see him and express their pleasure at his visit, one with great earnestness remarking that he had not slept all night for joy. The missionaries, too, hailed his coming with delight. His large experience and wise counsels solved for them many a knotty problem. His patience and kindness in entering into the details of their difficulties and trials, and his large sympathies, greatly endeared him to them; while his hopefulness encouraged their hearts, strengthened their hands and stimulated them to fresh zeal in the work.

CHRISTMAS AT WRANGEL.

"The true light now shineth."

Writing in the midst of the preparations for our great holiday, I can only assure you that when you see this page we shall have passed a very joyful season of giving and receiving Christmas presents. Our townspeople have contributed generously (about twenty dollars), so that some little gift might be provided for each child in the village to receive from the tree on Christmas evening. Several also gave their services towards decorating the church with evergreen and the tree with ornaments. Not a few have also given toys and other articles, and one store-keeper a large painful of candy, for general distribution. About a hundred children are found this year to share in this "gift enterprise."

Valuable additions to our collection made in town have been received from friends in the Eastern and Western States. If space would permit, a particular mention would gladly be made of the articles thus opportunely sent us. I will only name the societies and individuals who have recently been donors to us for this festival, and thank them very heartily for the children as well as for ourselves (the missionaries).

Packages by mail or freight have come from the Alaska Band, Philadelphia, and the Pansy Band, Portland, Or.; from a S.-S. Class in Manchester, Vt., and another in Coronado, Cal.; from the First Presbyterian Church in Pittsburgh, Pa., and the Third Presbyterian Church in Portland, Or.; from the First Church in New York City, and the First in Berkeley, Cal.; also from Mrs. C. T. Candee, New Haven, Ct., and Mrs. F. A. Schultz, Portland, Or. A check has also come from the ladies in East Downingtown, Pa., intended more for current expenses of the Home.

Recitations and songs have been rehearsed by several children, and a fan drill, in Japanese costume, by sixteen girls, mostly natives. Santa Claus is expected in a regular Alaskan canoe, instead of a sleigh with reindeers, as Dr. Jackson's supply of the latter has not extended to this neighborhood yet.

THE LIGHT SHINING.

"The true light now shineth."

SITKA. Mrs. Austin writes of a dying pupil: We rejoice that he has found the Light, that he is trusting in Jesus as his Savior. We are greatly comforted in the thought that the many dear children who have gone from us are safely sheltered in the fold of the Good Shepherd. Many are waiting at the beautiful gate to welcome us home.—*Home Mission Monthly*.

JUNEAU. Our society of "Home Builders" is doing, quietly, a real work. It is a silent *lever*. At least three new homes are to be this year's result. Lots have been bought, and one or two houses begun; the others are to be started soon. Of these three couples, the girls are all from the Home, and two of the young men are our Home boys; the third is a Sitka school-boy.—*Mrs. E. S. Willard*.

KILLISNOO. A more interesting and promising class of Indians than ours will be hard to find in Alaska. So far as I can learn, these people have had less done to elevate and Christianize them than any other tribe in southeastern Alaska. . . . We have no church building and no mission home. Services are held in our little schoolroom, and all incidental expenses have been paid out of my meager salary. There is an average attendance now of over thirty, and many attend in spite of the protest of the Russian Greek Church here.—*Rev. L. F. Jones*.

The gifts of summer visitors (about thirty dollars in all) have been used in the purchase of a sewing-machine, which is much needed in the home.

A bowling-alley and shooting-gallery has been built by two native young men, with a confectionery store in the street end of the house. The patronage has been liberal, as the place is deservedly popular.

THE NORTHERN LIGHT

A Quarterly Exponent of the Work of Presbyterian Missions in Alaska.

PUBLISHED AT FORT WRANGEL, BY CLARENCE THWING.
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Entered at Fort Wrangel P. O. as second-class matter.

To Our Friends.—It is desired to circulate this leaflet as widely as possible among those who contribute to the support of Alaska missions. You will do a favor to the editor by sending the names of those who give liberally and labor for our schools and churches, so that copies of this quarterly may be mailed to them. This paper is not at all intended to *solicit* funds, but only to *acknowledge* them. All contributions in aid of the work should be sent through the regular channels. For the Homes or Schools, send remittances to the Woman's Executive Committee; for other purposes, to the Treasurer of the Board of Home Missions, 53 Fifth Avenue, New York.

WRANGEL NOTES.

"Let us walk in the light of the Lord."

The first church sociable was held Nov. 9th. Literary exercises and refreshments gave general satisfaction.

The plank walk constructed by the natives along the water-front of the village, is nearly completed.

Over a dozen new cottages in modern style have been erected the past year by native carpenters, but not all are completed within.

Our annual collection for the Home Board was taken on Thanksgiving Day and at the Communion Service, Nov. 19th. Total amount raised was ten dollars.

A magic lantern is the latest acquisition—a private venture. The views have been selected more for instruction than amusement. Ten dollars from a lady in Philadelphia has paid for nearly two dozen slides.

Some of the head men have secured, by solicitation from citizens and natives in town, nearly one hundred dollars, for the purchase of musical instruments for the brass band soon to be organized among the native young men.



MAIN STREET, LOOKING WEST.

Engraved for The Northern Light from a photograph taken by Eugene Thwing, 1891.

This illustration shows the business part of Fort Wrangel. The walk in the foreground continues eastward, along the water-front of the native settlement, with a side turn to the north to go up-hill to the church and Mission Home. The steamer landing is at the extreme west end of this walk, in the background of the picture. Our artist, in copying the photograph, has made a little too much grass on the left, where the beach begins. There are usually some canoes drawn up there in the winter. The buildings shown are those of the half-dozen stores (all we have), a restaurant and a billiard hall. There are no open saloons in town at present, the present officials being very strict in enforcing the prohibitory laws, as far as it is possible.

At its best, this town, as man has made it, is not a charming place; but the scenery around about the town (which God has made) is varied and attractive. The village is strung along a water-front over a mile in length, in shape resembling the

letter S. The upper loop is Etolin Bay, with Shustaaks Point on the right or southern side. The native village, from the sawmill to the wharf, occupies the middle of the S, and the Government buildings and a lot of small houses, occupied by white men, completes the convexity, looking westward. The salmon cannery is a mile or more further on, around the north end of Wrangel Island, past which the waters of the Stikine River flow at low tide.

PERSONALS.

Miss Kelsey, formerly at the Sitka Mission, is now teaching the Government School in Fort Wrangel.

Rev. J. L. Gould has returned to his work in Howcan (Jackson P. O.). His health is somewhat improved.

Miss Gibson, a trained nurse from the Buffalo Homœopathic Hospital, has recently come to Sitka to assume the care of the Mission Hospital.

YOUNG PEOPLE'S COLUMN.

Ye shine as lights in the world.—PHIL. II. 15.

LITTLE LIGHTS.

Jesus bids us shine with a clear, pure light,
 Like a little candle burning in the night.
 In the world is darkness, so we must shine;
 You in your corner and I in mine.

McGranahan.

A PERSONAL WORD TO
THE CHRISTIAN ENDEAVORERS.

This Young People's work is truly wonderful. It has developed far beyond our expectation, and one thing has been made very certain: that is that the Lord intends us to use the energies and activities of the Young People of our land in bringing about the time when all men shall know him.—*Penfield.*

With this text, let me beseech you, "by the mercies of God, that you present your bodies, a living sacrifice," more and more entirely and unselfishly. Be "fervent in spirit," in Christian endeavor, throughout the coming year, as never before. Let this year, 1894, be a year of remarkable devotion to the cause of Christ and the Church, of remarkable earnestness and persistence in prayer for the spread of the Gospel, and of marked increase in your self-denial for the sake of giving to the support of the missionary work of the Church. The Endeavor movement is gathering momentum; every Christian who can "push a pound," give a dime, or breathe an earnest prayer, adds force to this movement and increased velocity to the triumphal progress of the church militant. Let each be in his place, each shoulder to the wheel; all hands at work and all hearts warm with consecration and love. There is something for each of us *now* to do. If we don't do it now, perhaps *we* can never do it. Should we miss the opportunity, and neglect our glorious privilege, we should certainly forfeit the blessing which belongs to every diligent and wise workman. "See'st thou a man diligent in his business; he shall stand before kings," (Prov. xxii. 29.) Each of us soon must "stand before the King;" then what account shall we give? Then what shall be our reward? "They that be wise shall *shine*;" . . . and they that turn many to righteousness *as the stars forever.*" (Dan. xii. 3.) Read, too, Mal. iii. 10, about the blessing from the open windows of heaven, so abundant as to overwhelm us, and then say will you neglect your tithes!

Whether you or I shall see the fruit from the good seed sown in Alaska, or

receive a dividend from the money we invest in the Lord's work here, is not for us to consider. Our part is but to *obey orders*; the General understands *His* business. Let us not endanger ourselves by indifference and sloth, but fear the curse pronounced upon the inhabitants of Meroz (Judges v. 23), "because they came not to the help of the Lord."

Remember, says our Secretary Penfield, that this is a hard year for the Board of Home Missions, because so many friends are obliged to lessen their gifts, while the expenses of the field are even greater than ever before. *As young Christians, will you do something now?* C. T.

PREMIUM OFFER.

To any one who will secure subscriptions for this paper, a choice of the following books is promised by the editor:—

For 20 names and \$5, or 10 subscribers for 5 copies each, with \$10, either of these:

Kin-da-shon's Wife, by Mrs. E. S. Willard	\$1.50
Alaska, by Rev. Dr. Sheldon Jackson	1.50
Alaska Guide-Book, by Miss Seidmore	1.50
Picturesque Alaska, by Miss Woodman	1.25
Among the Alaskans, by Mrs. Wright	1.25
Story of the Bible, by Charles Foster	1.50
Bible Pictures, by Charles Foster	1.50

For 12 names and \$3:

The Church at Home and Abroad, one year, 1.00

Or for 8 names and \$2:

The Home Mission Monthly, one year..... 50
 Or Over Sea and Land, one year..... 35

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N. B.—The money-orders should be payable at *Seattle*.

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A JOURNAL OF MISSIONS IN ALASKA.

"They shall come from the north . . . and shall sit down in the kingdom of God."

No. 4.

BROOKLYN, N. Y.

APRIL, 1894.

"THE LORD IS MY LIGHT."

The whole world was lost in the darkness of sin ;
The light of the world is Jesus ;
Like sunshine at noonday His glory shene in ;
The Light of the world is Jesus.

—P. P. Bliss.

THE LIGHT OF ALASKA.

"We wait for light, but behold obscurity ; for brightness, but we walk in darkness."

The light of nature in this country has not been a bright light. The ignorance of religion of any kind among the people when missionaries first came among them was deplorable. Their blindness, degradation and superstition made their condition truly pitiable. Having no knowledge of a God who watched over, cared for and protected them, they were an easy prey to the pretentious and utterly selfish Shamans, or *ihls*, who claimed to be the media of communication with all good spirits, and the only saviors from the powers of evil.

It is true that the Thlingits believed in a Creator ; their reason convinced them that the world and its inhabitants must have had an author ; but their ideas of the personality of this creative Spirit were very crude. He was called by the name of the raven, *Yeahl*, but he was not thought to be a bird. He is sometimes spoken of as having a man's body and a raven's head and appearing in that shape to ancient people—an incarnation reported by tradition.

Another idea of divinity, apparently distinct from this, is that of the *Shoo-goön*, an all powerful, over-ruling spirit, who governs and controls men and nature. In times of distress and peril, the prayer would be raised, *Ach Shoo-goön, ha eedy di shih!* (My God, do thou help us!) When speaking to disobedient children or to any who had committed a wrong, it would be said, *Ach Shoo-goön ee kwa hisht*—the Spirit will punish you.

A more controlling and prominent belief of the Thlingits is that of the power of the *Yake*, or Indian doctor spirit. It would be a long story to recite how a prospective *ihl* becomes possessed of his *yake*, or spirit of divination, and to describe the methods of sorcery pursued in the exercise of its powers. 'Tis a sad fact that the people, many of them, even in Fort Wrangel, where the true light has been revealed for nearly twenty years, still persist in con-

sulting these ungodly sorcerers who still maintain, to some extent, their evil influence over the minds of untutored and ignorant natives.

It is a part of the doctrine of shamanism that the *yake* of a dying *ihl* transmigrates into another person, and, whether welcomed or not, exercises its sway over the speech and actions of the possessed. If not rehabilitated in human form, because no suitable victim is found for its medium, the spirit is supposed to remain in the vicinity of the grave house of the dead doctor, or to hover about the homes of the tribe until it is again embodied.

This doctrine and the unhappy belief in witchcraft are among the relics of past darkness which still obscure the illuminating power of the gospel in the minds of many of the older people, and some even whom we have hoped were intelligent enough to reject such superstitions upon their profession of the Christian faith. Surely the solemn warning is needed here, Take heed therefore, that the light which is in thee be not darkness!

OUR EARLIER MISSIONARIES.

"The Lord will lighten my darkness."

In the summer of 1877, Mrs. A. R. McFarland, from Portland, Oreg., with Rev. Sheldon Jackson, began the work of Presbyterian Missions in Alaska. August 10, they landed at Fort Wrangel, and found a day school in session, taught by Philip McKay, the Christian Tsimpsean, from Port Simpson. Mrs. McFarland at once took charge of this school of thirty pupils, retaining Philip (*clah*) as assistant, until his death in December, and engaging Sarah Dickinson as interpreter. At that time, she was the only Christian white woman in the town, and for seven months was the only American missionary in Alaska. In October, she opened a sewing school for women, which met three afternoons a week. While at work, a verse of Scripture was memorized and explained. Her efforts in behalf of the natives were kindly received and produced marked results. She became a respected leader of the Christian community—their minister, judge and teacher—and found more than she could do in caring for the sick in body and troubled in mind. Very soon she felt the need of an

asylum as well as a school for the young girls, just entering womanhood, who were objects of sale to their parents, or victims to the seducing blandishments of lawless white men. Through compunction she opened a Home, (Oct. 12, 1878) which enlarged itself faster than the support received, and within a year she had received fifteen boarding pupils in her rented rooms.

In August of the same year, Rev. S. Hall Young arrived at Wrangel, and was joined in December, by Miss Fannie Kellogg, the mission teacher at Sitka, who became his wife and labored with him for nearly ten years at this post. Mr. Young succeeded in forming a church which was duly organized, August 3, 1879. Rev. Drs. Henry Kendall, A. L. Lindsey and Sheldon Jackson were present and assisted in the inauguration. The church building was erected the same year at a cost of about \$2,500, and was opened in October.

In July, 1879, Miss Maggie J. Dunbar arrived to take the care of the day school, so that Mrs. McFarland might give her attention to the Girls' Home. This was moved the following year into a large new building erected through the Christmas offering of Eastern friends. (See cut.)

On March 13, 1882, Rev. J. W. McFarland came to Wrangel as a teacher and medical missionary. Miss Dunbar soon became his wife, and they taught the day school together for two years. Removing then to the new mission at Hoonah, they labored on very successfully, until his death a few months ago.



FIRST MCFARLAND HOME.

Miss Kate A. Rankin joined the force, as assistant in the Home, in September, and continued in the same capacity when the girls were removed to Sitka two years later. The destruction of the beautiful, capacious and well furnished "McFarland Home" in February, 1883, was a sad catastrophe. The natives have not ceased to mourn the loss of this building and the subsequent removal of the school.

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ALASKA BREVITIES.

The old Russian castle at Sitka was burned down March 17th.

The Willard Home at Juneau is now completed and occupied. Miss Davis and Miss Grey have been added to the mission.

An attempt has been made to enforce the "Edmunds Act" in Alaska, much to the satisfaction of virtuous people and the chagrin of the dissolute.

The Raven Clan gave five great feasts this winter at Wrangel. The Wolves and Bears were the guests; next year they will be the hosts, and the Frogs and Crows will eat.

The second church sociable at Wrangel was held January 16th, at which the Christmas fan-drill was repeated, magic lantern pictures were shown, and a collation was served with military precision.

Sabbath-school at Wrangel will be conducted by Judge Kelly, formerly of the Sitka Mission, during the absence of the missionary this summer. The prayer-meetings are to be conducted in part by the native elders and deacons.

—A red mark against this line means that your subscription has expired. A blue mark means that you receive a complimentary copy.

—The pictures on these pages have been loaned by the publishers of Dr. Jackson's "Alaska." This book will be given to anyone sending ten subscribers and \$2.50.

THE SITKA MISSION.

"Nothing has contributed to ameliorate the hard condition of the Indian in Alaska so much as the work of the missionary and the introduction of government schools."

"For a practical demonstration of this, I invite your attention to the Indian Training School at Sitka, which has been in successful operation for many years, under the very able supervision of the Rev. A. E. Austin, in which many native young men and women have been civilized, educated, and qualified for all the avocations of life and good citizenship." *Report of the Governor of Alaska (Hon. James Sheakley) to the Secretary of the Interior, 1893.*

The work was begun at Sitka in 1878 by Rev. Mr. Brady, who held Sabbath services in the old castle which has just been destroyed. Mr. Austin came the next year and taught a day school, in which he was assisted soon after by his daughter. On account of the migratory habits of their parents, the attendance of the native children was irregular, but their interest in study was great and progress rapid. Their home surroundings were bad, because of the general drunkenness and quarreling among the natives. As a means of protecting the pupils from such vicious influences, a boarding school was opened in 1881. At first a deserted Russian hospital was occupied, but this was burned down and an old stable became a temporary refuge. The same year, however, the building now occupied was begun and speedily completed. Miss Austin's day school of over a hundred pupils was moved into the new home, and a large number of boys were received as boarders. The girls' home was built two or three years later, after the fire at Fort Wrangel.

The native church was organized in September, 1884, Rev. A. E. Austin being ordained and installed as the pastor. Since then over 450 members have been received, mostly natives, and a great number of children have been baptized. At present there are 19 buildings in the mission compound, valued at over \$40,000. Rev. Dr. Sheldon Jackson has always been a warm supporter of the work here, and has repeatedly assisted with his own hands in the erection of buildings and other manual labor. There are usually 18 or 20 teachers connected with the mission and training school. Many workers, who have been for a time on the staff, have gained valuable experience here which they are using to great advantage in various other fields of Christian effort.

Mr. Austin writes under recent date: "We have had accessions to our church

at each communion service during the year. The first Sabbath in March we had seven of the larger children of the school unite with us. The good influence of our mission seems to be reaching further each year."



DORMITORY AT SITKA.

FROM OTHER STATIONS.

"The light shineth in darkness."

HOWCAN. Rev. J. L. Gould writes: We have had a number of accessions to our church, eight infant baptisms and others waiting; but such evidences are only partial indices of the real progress of the people. Could those who give of sympathy or means to mission work in Alaska know just what the results are, they would only be more glad and more faithful, no matter what the world may think or say.

KILLISNOO. Rev. L. F. Jones writes of the burning of the school house and his own rooms on Sunday morning, February 18th. Fire was seen bursting through the ceiling just at the opening of the church service. A high wind was blowing, and the water tank frozen, so the flames could not be controlled, and the building was consumed. All movable school property was saved, but the teacher's property was mostly destroyed. He adds: "All the Indians mourn the loss of their school house and hope for another soon. Our own loss is heavy and we are now in great need. I am sore to think how this calamity may work mischief to our religious work. We had gained twenty-one people; twenty were from the Russian Church."

YOUNG PEOPLE'S COLUMN.

"Ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."



LAMP LIGHTERS.

The true Light comes from God above;
But in His wisdom, in His love,
He kindles little lights below,
And bids us shine to serve Him so.

By deeds of love, by gifts and prayer,
We set lights burning everywhere.
Come, come and join this happy band!
There's need of every little hand
To set the lights in every land.

—*"Over Sea and Land,"* for January.

TO THE ENDEAVORERS.

At Bro. Penfield's request I address you personally again. The reports received of your earnest efforts in support of our work in Alaska are very encouraging. I trust you are also encouraged by the news from the field. From nearly all our stations comes the word that numbers of the natives are being received into church fellowship. Many are giving up strong drink and vicious habits. Increasing numbers are attending divine worship, and on all sides are those who are seeking the way of life and asking to be baptized.

You may not fully know how hard it is for the people in Alaska to lead pure, Christian lives. Wicked white men are found in every place, who tempt the young men and women to drink, gamble, break the Sabbath, and commit far worse crimes. There are many of the natives shamelessly living lives of shame, because the men who lead them astray are utterly shameless and vicious. A Sitka newspaper has recently stated, what is an actual fact, "that there scarcely remains a virtuous native girl outside the limits of the missionary stations in the district!" Even the boys and girls who have been converted and educated in our schools are dragged down to the depths of vice in which the untutored natives live, because their moral character is weak and the influence of their surroundings (when they leave the mission) is too great to withstand.

Missionary work is needed constantly in the community at large, seven days in the

week, and from daybreak to midnight, in order to stem the strong downward current of the "ranch." Sabbath teachings quickly evaporate from the native mind unless reiterated every day in the week; and the paternal counsels of the Mission Home need to be fortified by a Christian sentiment in the ranch if we are to save the youth who are drifting, tempted and ready to fall.

Our work is a "work in the slums," and, in view of the darkness and dirt in which the people are mostly so well content, we are profoundly thankful to be used of God to raise even a few a little way out of the mire. Pray for us that we may keep our lights ever trimmed and brightly shining, for

*"Some poor sailor, tempest tossed,
Trying now to make the harbor,
In the darkness may be lost."*

C. T.

PERSONALS.

Rev. and Mrs. A. E. Austin are on a visit to the East, and may be at the General Assembly next month.

Rev. and Mrs. Clarence Thwing have been granted a five months' furlough from their work at Fort Wrangel.

Dr. Herbert Wilbur of the Hahnemann College, Philadelphia, has been appointed physician to the Sitka Mission.

Mrs. S. L. Wallace, of the 1st Presb. Church of Burlington, Ia., has come to Sitka as teacher in charge of the Mission Sewing Department.

Rev. J. L. Gould, Rev. L. F. Jones, Rev. W. W. Warne, and Rev. C. Thwing, are the Alaska missionaries to whose support the Christian Endeavorers are asked to contribute.

Rev. S. R. Moon, of the Oregon Friends' Meeting, was welcomed as a missionary to the Kake Indians early in March. He is an earnest, devoted man, and deserves our hearty sympathy and our prayers.

—This number and the next one or two will be issued from the Brooklyn office, and all mail this summer should be addressed to Dr. Thwing, 156 St. Mark's Ave., Brooklyn.

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No. 5.

BROOKLYN, N. Y.

JUNE, 1894

The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears. —Smith.

WITH this number begins the second year of THE NORTHERN LIGHT. The encouragement received the past year seems to justify continuing the publication, improving the appearance by the use of finer illustrations, and at the same time reducing the cost of the paper to subscribers. To those who have received the four numbers preceding this, the request is now made that a subscription be sent in promptly for the ensuing year. Those to whom this number is sent as a specimen copy are also asked to subscribe for one copy, at 25 cents, or six copies for \$1. To members of the Y. P. S. C. E. even lower rates will be given. Every one who is interested in Alaska may help the work there by increasing the circulation of this paper, and thus spreading information about our efforts and our needs.

THE Editor's vacation does not require any suspension of printing the paper. However, THE NORTHERN LIGHT has made the journey East with its publisher, and therefore this number is prepared in Brooklyn, instead of Fort Wrangel, and is mailed at the Brooklyn P. O. as second-class matter. We still make a specialty of Alaska news!

HOW TO GO TO ALASKA.

Take one of the Pacific railroads to Seattle or Tacoma (if the Union Pacific, you will go first to San Francisco or Portland), and there you will find a steamer sailing every week in the summer, and once in two weeks all the year. The fare is about \$100 for the voyage to Sitka and return, including stops at Wrangel, Juneau, the glaciers, and other interesting places. The round trip takes less than two weeks.

The scenery along the Alaska route is really beautiful and grand. Much has been written, but not enough, on this subject. Miss Scidmore's Guide-Book to Alaska contains many new and interesting facts, and supplies all information needed by prospective visitors. This book will be presented to anyone who will send \$2 for eight subscribers to THE NORTHERN LIGHT.

LETTERS FROM TEACHERS.

Miss Cadenhead writes from the Haines Mission, at Chilkat:—The children here, fourteen boys and girls, are all in good health and all attending school except Kitty, a child of nearly five years. She is a bright little one, and can sing snatches of Gospel Hymns and repeat some passages of Scripture like "Suffer little children." When telling the girls of my leaving, they said, "Miss Cadenhead, we love you, and will cry when you go away, and shake hands very, very hard!" They have an affectionate disposition, though ready to take advantage of a new-comer—as other children would. I have sometimes gone down to the villages and held short services; the people are always respectful and attentive.

Mrs. Thwing of Fort Wrangel, writes:—A late steamer brought a Quaker Missionary to Fort Wrangel, on his way to the Kake Indians, and as there was no other place in the village for him to stay, he made his home with us for two weeks, until his freight came and the Indian chief was ready to take him over to the Kake village. He felt very grateful to us, and we enjoyed helping one of the Lord's servants.

When the "Mexico," the steamer on which we were leaving, was sighted, the Home was immediately filled with natives, all wishing to bid us good-bye. I had a last prayer with them, and we tried to sing "God be with you till we meet again," but all broke down as the children were weeping. We had quite a procession down to the steamer, and the last I saw were several dismal-looking little girls on the wharf, waving their handkerchiefs and trying to look cheerful.

Mrs. Maggie J. McFarland, of Hoonah, writes:—Our long dark winter is now over, we see some signs of approaching spring, and our hearts have been cheered by the bright sunshine. Through God's sustaining grace I have come through the coldest weather and the hardest trial in all my Alaska experience. (Dr. J. W. McFarland died last December.) I have been enabled to conduct every service, including Sabbath School and Wednesday prayer meeting, since December 10th. One Sabbath we counted 350 present at the morning

service. Many are desiring to come out on the Lord's side, and cannot understand why I can't baptize them.

I was trying to reach one of our men who had married a woman from the Greek Church, and had absented himself from our church altogether. The Lord reached him through a dream. Sometime ago he lost a friend, whom we think was a Christian; and in his dream his friend spoke to him, asking why he did not go to church, why he had not worked with Mr. McFarland, and saying he was not doing right and was in danger of losing his soul. The friend added that he must go to church the next Sunday, for I would have a message for him, and he should tell all the people to be present. That Sabbath, I took the text "the door was shut." I was surprised to see nearly every seat full, but did not learn until the close of church what had caused the big turnout. . . . I have conducted five funerals, visited the sick and dispensed medicine, besides school work.

INDIAN THEATRICALS.

A party of Hoonyah natives recently visited Fort Wrangel, and stopped at the house of Kadishan, who is the chief of the raven clan at this place. They were received with the characteristic courtesy of Alaskan Indians, and were treated as honored guests. In acknowledgment of their welcome and the entertainment given, a box of *nay-goon* (the native strawberries preserved in grease) was presented to the host. This delicacy was not hoarded up by the recipient, for the use of his household alone; but all the men of his clan (including Tahl-kweddy, Kaska-kweddy, Kay-iks-utty, Katch-utty, and Tee-hit-ahn families—all having the raven or frog totem) were invited to meet his guests and to share in the gift.

At this collation party, it was proposed that an entertainment—which in English might be called a "Private Theatrical"—should be given in honor of the Hoonyah visitors, and that all the Wrangel "ravens" (or Clay-i-deena) should assist Kadishan in the exhibition. The next day, the raven clan gathered in a large house, attired in their characteristic dancing costume, and sang some Indian songs accompanied by rhythmic beating on a large, hollow, wooden drum, and keeping time with a dancing motion of the feet. An exhibition of "pictures" followed—a series of *tableau vivant* or masquerades—and the party separated in very good spirits. The visiting friends were enabled to carry home a good impression of the abilities of the Sitkine-kwan, and the latter satisfied themselves in maintaining their reputation for hospitality and skill at "making pictures."

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To Our Friends.—It is desired to circulate this leaflet as widely as possible among those who contribute to the support of Alaska missions. You will do a favor to the editor by sending the names of those who give liberally and labor for our schools and churches, so that copies of this quarterly may be mailed to them. This paper is not at all intended to *solicit* funds, but only to *acknowledge* them.

NOTICE.—At the request of the Board of Home Missions, the editor gladly prints the following statements concerning the relation of our workers to the societies supporting them:

At the request of Pennsylvania young people, REV. A. E. AUSTIN, of Sitka, has been selected to represent the Christian Endeavor Societies of Philadelphia and the surrounding towns.

REV. CLARENCE THWING, M.D., has been appointed to represent the Christian Endeavorers of New York State, at Fort Wrangel, Alaska.

REV. L. F. JONES, formerly of Killisnoo, and now appointed to the Juneau Mission, will still be supported largely by the Junior Endeavor Societies.

REV. W. W. WARNE, at the Chilkat Mission (Haines P. O., care of Presbyterian Mission, Juneau, Alaska), is at one of the most isolated stations in Alaska. The young people of Kansas and Missouri are asked to support this worker.

REV. J. L. GOULD, of the Hydah Mission, at Howcan (Jackson P. O.), is chiefly supported by the Sunday Schools, and the continuance of their gifts is called for.

Any society wishing to have a part in carrying on the work at any of the mission stations in Alaska can do so by communicating with REV. THORNTON B. PENFIELD, Secretary of the Young People's Department of the Board, at No. 53 FIFTH AVE., NEW YORK CITY. Write to Mr. Penfield for information concerning the general work of the Board.

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In Mr. Austin's absence, Mr. Jones has been laboring very earnestly at Sitka. He has visited the ranch, comforting the sick and bringing the people to church. This has caused a spiritual awakening. One of the chiefs, belonging to the Greek Church, said that he was coming to the mission church with nine of his friends, because the minister talked good, during his visits.



AN INDIAN SUMMER CAMP.—Engraved for THE NORTHERN LIGHT.

ALASKAN SUMMER.

Southeastern Alaska, where our missions are, is not a land of snow and ice in the summer time. For three or four months there are gardens, warmed by a sort of April sun—as far as constancy goes—and moistened by warm rains, which are quite as frequent as April showers. We do not suffer from sultry, stifling “dog-days,” but are favored with sea breezes and a bracing air all through the warm season. As there is no inland on this narrow strip of U. S. territory—only 30 miles wide—all the settlements are sea-ports, or watering places—among the mountains but at the water’s edge.

The illustration is a typical scene showing the mid-summer residences of some of our first families in Alaska—otherwise called aborigines. Their carriages, or canoes, are seen turned upside down on the beach; the trees have their evergreen foliage paled by the smoke rising from camp-fires along the water front, where the supper is cooking itself; the ladies and gentlemen are seated comfortably on the

lawn, adorned with mid summer blankets; and frames are seen erected for drying the fish which they expect to catch to morrow. White tents appear in the background, and the whole scene indicates luxury and contentment.

LORD’S PRAYER IN THLINGIT.

Ha ish, ahsa dekee yaity; ee sie kuh tooh luh took. Wueh chultacut ankowuh enhsatee. Ee toowu yah ut nukatee yah tluk kut, chuwa Dekee yuh nukatee. Hak æh natee yah yukee suknen.

Hah klushikæih kuh ee sunuhkag, chuh adæ hah eenah tin koooh too tsee tee yæyuh. Hlih hlooshikæyi ut hodæ yah hah jeen hlul ut dekh, hæ kusneeh hlooshekæi ut hoduh. Hæ ee ieyih setee chultacut ahn, kah hlitseeh, kah kuh doosheek chuk-læh neeyis. Amen.—By Dora Davis, in “*The Glacier*,” May, 1896.

—Notice our Insurance advertisement.

—Subscribe now for *The Northern Light*.

—Send to the Editor for club rates for Christian Endeavor Societies.

YOUNG PEOPLE'S COLUMN.

THE LOWER LIGHTS.

Brightly gleams our Father's mercy
From His light-house evermore,
But to us He gives the keeping
Of the lights along the shore.

—P. P. Bliss.

TO MY YOUNGER FRIENDS.

Being away from Alaska this month, I will not take the space to write to you a personal letter, but will give to the words of others more room. I will just say, I am very glad to meet face to face so many young Christians who are working and praying for, and giving to Alaska missions. And those who have not seen me or Brother Austin, from Sitka, to hear about Alaska, should be sure to subscribe for this paper, so as to read all that is published on the subject. Please pray for all your missionaries and their people in Alaska, and do not forget your friend
The Editor.

STORIES FROM ALASKA.

Little four-year-old Kittie in the Chilkat mission home, has learned a good many Bible verses, several of the Beatitudes and some of the Commandments. Last fall Mr. Warne was making preparation to butcher one of his cows. The children were watching with a great deal of interest and saying, "To-morrow Mexico kill." Kittie looked on with a sober face for a time, then said, "*Thou shalt not kill.*"

"I don't know why it is, I like Graham crackers the best," says our six-year-old when she gets an extra lunch before retiring Sunday evening. Trying to keep her eyes open in church till the prayer meeting is over, she said: "Mrs. Thwing, I didn't go to sleep yet."

The same girl, when fretted or teased by a playmate, complains, "Oh, Lillie makes me nervous!" Hearing the baby boy crying, I asked, "What is the matter, Payson?" and Agana answers, quickly, "Lillie is *nerving* him."

The husband of a recent bride who does not speak English, in expressing his wife's gratitude to the minister's wife for helping to make the wedding dress, said, "Mary very much thank you, because you treat her like white lady."

One little girl thinks the minister's commands are inspired. Seeing a playmate forgetful or disobedient, she said: "Don't you know the doctor said you mustn't do that? Now you disobeyed God!"

"Hicht hadeah natah" is what the Alaskan child understands the birds to say when they twitter in the evening. That means, "Little frogs, come to bed."

NOTES FROM SITKA.

At the last Communion, seven of the girls united with the church.

Three little girls from the Fort Wrangel Home are here, and enjoying their visit very much.

One of the new boys at the mission says he heard of Jesus through a former pupil of the school who went home last year, and he came to learn more about Him.

This is the season when the girls of the school talk of digging clams on the beach at low tide, and getting fish eggs at Jamestown Bay. Soon the "salmon berries" will be sought for.

A short time ago the bakery was burned down. The brick oven was promptly rebuilt, and a temporary roof put up, so that no bread famine occurred. Pilot bread, or "hard tack," was served for a few days.

—Several valuable premiums are offered to induce canvassers to secure a good list of subscribers for the new year.

LIFE INSURANCE AT COST.

About ONE-HALF the Usual Rates.

Mutual Reserve Fund
Life Association,

E. B. HARPER, President.

Under the Supervision of the Insurance Department of the State of New York.

RECORD AND FINANCIAL STANDING.

Membership, about.....	83,000
Interest Income, annually exceeds	\$130,000 00
Bi-Monthly Income, exceeds	700,000 00
Reserve Fund.....	3,609,326 00
Death Claims paid, over	18,183,000 00
Saving in Premiums exceeds	40,000,000 00
New Business in 1893 exceeded.....	64,000,000 00
Insurance in Force.....	203,000,000 00

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17 PARK PLACE, NEW YORK.

THE NORTHERN LIGHT,

A JOURNAL OF MISSIONS IN ALASKA.

"They shall come from the north . . . and shall sit down in the kingdom of God."

No. 6.

PUBLISHED QUARTERLY.

OCTOBER, 1894.

Home Again.

The editor of the *NORTHERN LIGHT* has returned to Fort Wrangel, and wishes to notify all his friends that he and his family are well and *at home* to visitors and correspondents. There is no place like home, surely; and after an extended absence, there is a great deal of satisfaction in returning to the home again. This is particularly true when home-coming means return to work in obedience to the call of duty. Home in a mission field is a blessed and happy place, wherever it may be, for there God's presence can always be expected, and those who labor in His service and where He has appointed, enjoy many and rich rewards.

For convenience in printing and mailing, the *NORTHERN LIGHT* will continue to be published in Brooklyn, N. Y., for the present. There is no printing office in Fort Wrangel, and since the "copy" must be mailed to some distant printer, it seems better to have printing and mailing done at the same place. Subscriptions may be sent to the editor at Fort Wrangel, Alaska, or to his brother, the publisher, Eugene Thwing, 156 St. Marks Ave., Brooklyn, as may be convenient to the remitter.

Subscribers who have not renewed are reminded that the second year of this paper is well begun. Missionary workers would do well to take half a dozen copies to distribute among friends.

Our Vacation.

[Several readers have expressed a wish for more personal news, and to such the following is addressed, as time forbids sending a written letter to each.—Ed.]

Last March Mrs. Thwing and myself were granted a five months' furlough (afterward extended to six), so that we might pay a visit to relatives in the East, and secure mental as well as physical refreshment, after having spent four winters in this desolate and distant Territory. The journey to New York occupied two weeks, and for six weeks we sojourned at my old home in Brooklyn. Many calls were made for addresses upon Alaska, and much pleasure was found in meeting friends, new and old, who had our welfare and our work on their hearts. Some time was

spent in the sad but welcome task of preparing for publication the memorial of my parents (who died the previous summer in the midst of their missionary work in China), and in editing and printing the April and June issues of this paper, which were published there.

In May we crossed the Atlantic, and for three months we luxuriated in the vernal and shady retreat where Mrs. Thwing's father and sisters reside, in the Emerald Isle. There we escaped the torrid mid-summer heat of New York; indeed, the cool and moist weather in the North of Ireland was very much like that of our Alaska summers. In June we were rejoiced by the arrival of a second son, who received the name of his only grandparent, James Guest, in whose house he was born. The next month our first-born, Edward Payson, reached his third birthday. Both are very healthful children, and bore very well the vicissitudes of the long homeward journey of over seven thousand miles.

We landed in New York again the last of August, and the first Monday in September we started overland for Seattle, arriving Saturday evening and expecting to take the Alaska steamer on the Monday following, as advertised. But the Alaska steamers do not sail as regularly as the sun rises, and we had ten days to stay in the Queen City, awaiting the tardy "Topeka." Fortunately we had friends in town (Ex-Governor Knapp's family), who received us very kindly, and saved a considerable hotel bill by making us at home in their homelike dwelling.

While in Seattle we had opportunity to look about the city a good deal, and visit many of the stores. The most tempting display of useful articles we found at the Golden Rule Bazaar, and repeated visits were made to examine the large stock of house furnishing goods, toys and notions of every sort. The prices are so low and the assortment so large, it is an excellent place to send to for holiday goods. We expect our own Santa Claus to stop there on his way to Alaska.

At last we started Northward, and for four days and nights had a beautiful, quiet sea voyage along the inland passage, stopping at several landings (including New Melakahlia and the new town of Kitchikau, in Tongas Narrows) on the way.

Early Sunday morning, September 23d, we were at our journey's end. The landing at Fort Wrangel was reached by starlight, and at early dawn we ascended to our hill-side home and returned thanks that our vacation had been spent and completed so pleasantly, and we were spared to begin our work again. C. T.

Fort Wrangel Jottings.

During the absence of the missionaries the past summer, the U. S. Commissioner, Judge Kelly (formerly superintendent of the Sitka Mission School), has conducted a weekly Sunday school service, and Miss A. R. Kelsey (also a former teacher at Sitka) has had the care of one or two of the Mission pupils, kept the Home in order, conducted some prayer meetings, and visited the sick. A few deaths have occurred, and a goodly number of births and marriages during the summer. The natives have largely been away from town, most of the time engaged in fishing, and preparing food for winter. With a few exceptions, the behavior of those at home has been orderly and respectable. At this writing many are away at the fall hunt for deer and fur-bearing animals. About the middle of November the various families begin to gather together into winter quarters and prepare for their annual festivities.

First Church in Alaska.

This edifice is the first American church building erected in the Territory, and the Presbyterian congregation here was the first gathered and admitted to church organization, in 1879. The membership then



FORT WRANGEL CHURCH.

was 23, and now is about 89. Rev. S. Hall Young was the first pastor, and labored here ten years. Rev. Allen MacKay followed him in 1888, and he was succeeded by the present missionary in 1892. During the past two years 39 adults and 16 infants have been baptized, \$85 has been given to home and foreign missions, and over \$150 raised for congregational ex-

penses. Services are held at 10.30 A. M. and 4 P. M. on Sabbath, with Sunday school at noon and a prayer meeting weekly on Wednesday evening. Usually one or more prayer meetings are held in natives' houses some afternoon in the week.

Our church building is much racked by the wintry winds of fifteen years, and is in need of extensive repairs. It is proposed to have the walls strengthened by braces and a partition put across one end of the structure. The smaller division will then be used for prayer meetings and Bible classes, and the larger part for the Sabbath services.

The church bell, a fine-toned Meneely, bears this inscription: Presented to the First Presbyterian Church of Fort Wrangel, Alaska, by Christian Friends of the Presbytery of Troy, N. Y., 1881. "Let him that heareth, say come." When the tolling of this ceases the call to worship, a sweet-sounding organ within takes up the invitation to praise. Organ, and hymn books as well, are gifts of good Eastern friends who do not forget this outpost on the Western frontier.

Notes from Other Places.

Chilcat.—Rev. W. W. Warne writes: Slowly, but surely, the Gospel leaven is leavening the whole lump. We see it every day. We see it among our own little band of children; we see it among the village people. *Of course I think missions pay.*

Killisnoo is without a missionary now. Mr. Jones and wife, who were burned out last winter, having gone to Juneau to succeed Mr. and Mrs. Willard, retired. The Killisnoo Indians express great regret at their loss, and are praying that some one will be sent to them soon. Poor shepherdless souls! May the Lord send some one to their rescue.

Hydah Mission.—Rev. J. L. Gould writes: We have a prosperous Government school, with large enrollment; our Sabbath school is largely attended, and there are frequent additions to the church. Our people have banished slavery and the shaman from the town. I have not seen in it a drunken Hydah for ten years, and the bane of witchcraft is a thing of the past.

Juneau.—Rev. L. F. Jones writes (in July): We are now well settled in our new home. I have taken in five new children, and this makes 29 in all now in the Home. Two, husband and wife, have just been received into the church on profession of faith. Church attendance has increased several fold, and we feel quite encouraged. This is a most needy field, and one where a strong missionary effort must be put forth, as the traps of moral evil are legion.



BIG CAÑON, STIKINE RIVER.

The Northern Light

A Quarterly Exponent of the Work of Presbyterian Missions in Alaska.

PUBLISHED BY CLARENCE THWING, M.D.,
OF FORT WRANGEL, ALASKA.

Office of Publication, 156 St. Marks Ave., Brooklyn.

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"Whatsoever doth make manifest is light."

The illustrations in this number are from Dr. Jackson's work on Alaska, and are kindly loaned by the publishers, Messrs. Dodd, Mead & Co., New York.

This number may be a little behind time getting to subscribers, as the last issue was ahead of time, on account of the editor's vacation, which will not occur again soon.

Christian Endeavor Societies working for Alaska Missions should take a package of each issue of the NORTHERN LIGHT for the information of the members. Very liberal terms are offered to clubs. Write for them.

New Workers.

"Ye are the light of the world."

The Sitka Training School has secured a new superintendent this summer, Mr. W. P. Shull, accompanied by his wife. He writes in September: Our work is in very good shape at present, and the workers in good spirits.

Dr. B. K. Wilbur and his aunt, Mrs. A.

H. Carter, are also recent arrivals at the Sitka Mission. The doctor has entered his new field with a good deal of earnestness and consecration.

Miss May Sheets and Miss Fanny Willard have lately gone to join the Chilcat Mission. Their able and willing hands have helped to lighten the work there.

Miss E. R. Burke and Miss M. E. Gould are new teachers in the Juneau Training School, and Rev. L. F. Jones is the new superintendent.

Lo! the day of God is breaking:
See the gleaming from afar!
Souls of earth, from slumber waking,
Hail the bright and Morning Star.
—W. F. SHERWIN.

Retrenchment!

A sad word as applied to missionary enterprise, but a necessary procedure in the present state of the finances of our Mission Board. The current year began with a heavy debt, and business depression in various parts of the land indicates difficulty and delay in restoring anything like a surplus in the treasury. In consequence, there must be rigid economy in missionary expenditure, no enlargement of operations, but rather a reduction in the number of agencies for building up the Kingdom.

One of the places where this pinch is felt is Fort Wrangel. The larger training schools cannot be abandoned, but this family home must be suspended until a brighter day dawns. A home is needed for boys as well as girls; new teachers could find ample employment. Advance! should be the watchword; but, no! A year ago the order was, no new work; now it is, withdraw from old work. The same workers remain, but expenses must be reduced, and so some influence lost. Christians, do not forsake the Lord's work on the frontier! Let our motto still be, *Nulla vestigia retrorsum!*

As Others See It.

The following extract from a letter written by a visitor to Alaska expresses the views of nearly all who have seen the Mission work there.

"How can, Wrangel, Juneau, Douglas and Sitka evidence quite enough of advancement made in the outward lives of the native people who have come in contact with civilizing and educating influence to convince us that all effort for their elevation has been a good investment, and he who takes time to look beneath the surface must discover a growth toward the true elements of manhood and womanhood, a promise of far-reaching permanence sufficient to cheer the Christian philanthropist."

Story of a Spanish Gypsy.

One copy of this beautiful and touching story of the Cross, in 16 pages, will be sent free to all who send 2 cts. postage to THE THWING PUBLISHING CO., 156 St. Marks ave., Brooklyn, N. Y.

Entered at the Brooklyn, N. Y., Post Office as second class mail matter.

THE NORTHERN LIGHT,

A JOURNAL OF MISSIONS IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

No. 7.

PUBLISHED QUARTERLY.

JANUARY, 1895.



INDUSTRIAL TRAINING SCHOOL, SITKA, ALASKA.

Engraved for THE NORTHERN LIGHT.

Alaska Mission Schools.

The illustration on this page gives a view of the largest training school in the territory. The buildings extend along the water-front, seen in the background, at the foot of old Mt. Verstovia in Sitka bay. As this is a Winter scene, the outlines of the roofs are obscured by the mantle of snow, and the summits of the hills cannot be clearly marked. The first long building on the left is the boys' home, which is also occupied by Supt. Shull and his family; next is the large girls' home, in which are also school room (see inside page), dining room and kitchen. The laundry, bakery and other small buildings are to the rear, out of sight. Then we see the church, two smaller buildings for trade shops, and further on Rev. Mr. Austin's residence; then the hospital, under charge of Dr. B. K. Wilbur. The last small house on the right is one of eight model cottages, partly hidden by the trees, built and occupied by young couples who are graduates of the institution.

This mission school was started in 1881 (see brief account in THE NORTHERN LIGHT, No. 4, April, 1894), and has had a steady growth in number of pupils and teachers, and in usefulness to the natives

who come within its influence. Boys and girls have come to this school from villages hundreds of miles away, and returning a few years later have helped to spread the teachings received in the mission home. The younger children are given class-room instruction at both morning and afternoon sessions, while the older pupils attend one session only, and for the other half day receive practical training in workshops, at out-door tasks, or in kitchen and sewing room, laundry and bakery. Religious exercises are held daily, and twice a week an evening hour is taken for a children's prayer meeting—a means of doing great spiritual good. There are usually 120 to 140 pupils in this boarding school, about two-thirds being boys.

Another large boarding school also for both sexes exists at *Juneau*, the principal town of Alaska, although having a comparatively small native population. This is a mining centre, and so is Douglas City just across the channel (where the great Treadwell gold mine and stamp mill are); for this reason the morals of the community are not of a high type, and the natives who come to trade or to work in the mines are subjected to the vilest influences to be found anywhere. The Presbyterian

Church and Mission Home, under the care of Rev. L. F. Jones, are almost the only factors in the elevation and civilization of the native families congregating here. There are 40 pupils living at the home (15 girls and 25 boys), and the church membership is slowly increasing.

At the *Haines* Mission (Chilcat), Rev. W. W. Warne has charge of a public day school, and has taken some 15 to 20 boarding pupils into his family home. A smaller school family has been cared for and taught at *Fort Wrangel* until the present season of financial distress. This is now temporarily suspended.

Mrs. A. R. McFarland, the pioneer Alaska missionary, is now associated with Rev. J. L. Gould, at *Jackson*—the *Hydah* mission station—in charge of large boarding school for boys and girls. The girls' home has been maintained for seven years, and some thirty girls and half as many boys are now in training; the boys' department has been added the past year. A full and competent force of teachers carry on the work here, and there is a church organization which is growing in numbers and strength.

The government day schools at Hoonah, Haines, Killisnoo, Juneau, Sitka, Wrangel and Jackson are, or have been very recently, under the instruction of Christian ladies and gentlemen who, if not actually connected with the missions, are heartily in sympathy with them. Thus the educational and evangelistic agencies are united in the effort to reclaim the debased and ignorant Alaska natives, and improve their condition temporarily and spiritually.

"Thy word is a lamp unto my feet and a light unto my path."

Alaska Personals.

Rev. Mr. and Mrs. Austin have returned to the Sitka Mission, refreshed by a six months' visit in the East.

Miss C. Baker, of the *Hydah* Mission, has returned, after a brief vacation, to her post as Mrs. McFarland's associate in the Girls' Home, at Jackson.

Mr. Wisner, formerly teacher at Port Chester (New Metlakatla), is now laboring among the natives at the new town of Kitchikan, in Tongass Narrows.

Rev. Dr. Sheldon Jackson passed through the Southeastern Alaska waters on his way back from his Summer in Behring Sea. He reports the reindeer thriving.

Mr. and Mrs. V. C. Gambell have gone to begin mission work on St. Lawrence Island, in Behring Sea. This is the ninth station occupied by our Church in Alaska.

Mr. and Mrs. C. E. Coates are the latest arrivals at the Sitka Mission. They are to have charge of the important work of providing healthful food for teachers and pupils.

Mr. S. R. Moon, of the Friends' Mission, at Kake Village, paid a visit to our Fort Wrangel missionaries in December. He is an earnest Christian, and has, together with his native flock, our cordial sympathy and prayers.

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A Prayer.

"God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go."

"The path of the just is as a shining light, that shineth more and more unto the perfect day."

The North Star has been revived by the superintendent of the Sitka Mission. Vol. 6, No. 1 has come to hand, looking fresh and new. It is nearly two years since the last issue of the paper, but it may now be looked for monthly. The price is 50 cents per year. New subscribers who address Dr. Thwing Fort Wrangel, may have *The North Star* and *THE NORTHERN LIGHT* both for a year for 60 cents. Five copies of each will be sent to one address for \$2.50 per year.

Readers wishing back numbers of *THE NORTHERN LIGHT* may order from the Editor. Nos. 1 to 6 will be sent with the issues for 1895 for 50 cents.

The last issue of this paper was devoted chiefly to Fort Wrangel; this one is given largely to Sitka, and in succeeding numbers other stations will be given prominence. This leaflet, as far as space will allow, is meant to represent all the work of our Church in Alaska; but the stations are far apart and intercourse among the missionaries very infrequent; hence the news is brief.

Extracts from Letters.

Juneau.—Rev. L. F. Jones writes: We feel quite established here. Our Home has increased from 25 to 40. Yes, we have 40 children and a bear, with three teachers and myself to look after them. Our hands are full, as you may well imagine. Ten have been received into the church since I came here.

Jackson.—Rev. J. L. Gould writes: The demands for admission to our Homes for girls and boys are continually beyond our capacity. The growth of the work is beyond our anticipations. We need more

helpers' rooms; but the Lord provides for His own, so we try to be patient. Our church membership is 100—seven accessions last year.

Sitka.—Dr. B. K. Wilbur writes of the newly-finished hospital: My office and dispensary are in the West end. In the Southwest corner of the second floor is the operating room, which will be very well equipped. I have found that the surgical work is by far the most successful branch of medical practice among the natives. Many of the ranch people are away at the Chilcat feast, so that just now my work is light. Since coming, I have made 52! visits in the ranch, and 504 office prescriptions; attended 161 calls in the school dormitories, and performed 39 operations.



SCHOOL ROOM AT SITKA.

Drawn and Engraved for THE NORTHERN LIGHT, from a Photograph taken by Eugene Thwing, 1891.

Sitka Brevities.

The hospital is open again, after being unused nearly a year.

There has been very little sickness among the pupils the past six months.

The native church was organized ten years ago with 49 members; now there are 493 names on the roll.

Quite a large addition has been made to the laundry, which nearly doubles the capacity and gives better bathing facilities.

Mountain climbing has been a popular exercise the past Summer. Several of the teachers have ascended the mountains on each side of the Indian river valley, and one party climbed Mt. Edgecumb.

Mrs. Heizer writes that Bible reading and study are entered into with great interest by the mission pupils. Even the worst boys willingly and heartily take part in this. The mission work in Alaska is costing money, but it is doing good.

Fort Wrangel News.

Christmas and New Year's days have passed quietly and happily. The tree at the church, with the usual entertainment, drew a large number who never come at other times. A "sociable," with literary exercises and refreshments, also filled the church on Thanksgiving evening. On this occasion a new piano—which had just come as a birthday present to Mrs. Thwing—awakened considerable interest and curiosity, as it is the first and only one in town. Many of the natives had never heard or seen a piano before, and this was used first at the church, to give them all a treat. At the Christmas gathering, the new brass band was another innovation, and the pieces played by the native young men aroused enthusiastic applause. The fourteen instruments cost over \$200, and the money was all collected by the natives in town. The teacher, is a native young man who had some instruction at a training school in Oregon.

The week of prayer was observed as usual, with gatherings every evening for worship. There were nine accessions to the church on the Sabbath before Christmas, and several others on the first in the new year. There have been few native feasts and dances so far this Winter, and the town has been very orderly and quiet.

A new totem pole is being carved out, in memory of the chief of the Kaik-sulty family who died last Summer. The huge log lies on the beach in full view, and the process of cutting the "ancestral tree," from the base up, can be watched step by step. This totem is to stand before the Ka-gän-hit or sun house—belonging to the Frog family of the Raven clan.

Miss GIBSON, the nurse for the (Sitka) Mission, has taken charge of the hospital. In one way this is a misfortune, for the Ranch people will miss her visits to their homes. In one severe case, she spent three nights in a native house attending a man upon whom an operation had been performed. But the natives will still have the benefit of her training under more favorable conditions at the hospital.—*North Star.*

Young Folks' Column.

SHINING FOR JESUS.

"Ye were sometime darkness, but now are ye light in the Lord; walk as children of light."

Are you shining for Jesus brightly,
So that the holy light
May enter the hearts of others,
And make them glad and bright?

Have you spoken a word for Jesus,
And told to some arund,
Who do not care about Him,
What a Saviour you have found?

Have you lifted the lamp for others
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

F. R. Havergal.

To Our Endeavor Friends.

FROM MRS. THWING.

Another year has begun! Christmas is passed, and a right pleasant time we have had. Over 230 were present at our entertainment, and all seemed pleased. We thought we would try in every way to impress on our people why it is that we celebrate Christmas. So we had a manger on the platform, and the little ones brought in an armful of hay each and sang:

"Away in a manger, no crib for His bed,
The little Lord Jesus lay down His sweet head."

Then the boys and young men chanted the verses from Luke 28-14, and the words were interpreted to the old people, who are ignorant of English. Then we had a full chorus in the anthem "For God so loved the world." Several other pieces were sung and recited by the children before our three little trees were unloaded. The white people in the village all helped cheerfully in every way they could, and we had a very enjoyable evening.

I have had a school for my Sabbath class of women on Friday afternoons, this Winter. They want to learn to read the Bible, and the short hour of Sunday school does not satisfy them. Then, I only try to explain the lesson through an interpreter, and they memorize the golden text; but our Wrangel Indians are all bright and they want to learn.

Miss Baker, on her way to Jackson, stayed with us a few weeks, waiting for the boat to take her over. She was quite a help, and was sent just at a time when I greatly needed her. We were preparing for a church social on Thanksgiving Day, and my hands were filled. I wish I had such a helper all the time, but if the Lord wishes His people here ministered to He will send just what workers are necessary. In this new year we must try to do all we can for Him.

FROM DR. THWING.

My dear young friends in the East: If you could only be here to see some of the answers to your prayers, you would surely believe that it pays to pray for your missionaries as well as to raise the money for their temporal support. Ever since my return this season, I have seen the witness of the Spirit's work among my people. I find the hearts of those to whom I speak are tender, and prepared for good seed. I hear earnest prayers arise, even with tears, sometimes, from the lips of new converts as well as older Christians. Over a dozen adults, the past month, have made public confession of repentance and faith, and many have expressed a desire to abandon old native customs, which have still a great hold upon old and young.

The "Indian law" is like that of the Medes and Persians, unalterable. We hope the time is coming when its force will break; there are signs of weakening. Pride is the motive of all their observances, dances, potlatches, feasts, and other displays: and when the conversion to Christianity becomes actual and complete, as well as nominal, the break will come. Now, a few who are enlightened and conscience-smitten try to resist the compulsion of their neighbors and relations, but their characters are weak, and the penalty of neglecting to keep up the traditions of the tribe (such as making a feast and distributing property in memory of the dead) is ostracism and shame.

In spite of ignorance and superstitions, the Christians appear to be, and are, very devout in the meetings for divine worship. In a childish way they are very sincere and zealous. Like children, they need constant oversight and correction, with great forbearance and patience. It is very interesting, though trying, to labor with them. This evening I have returned from a prayer-meeting, where only twenty were present, at a native house. Most of the natives were at a dance in another house, but those who came to meeting were very earnest Christians (for the time being). Every one of the twenty took part in prayer, save one—an old man in bed!

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THE NORTHERN LIGHT,

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The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

No. 8.

FORT WRANGEL, ALASKA.

APRIL, 1895.

The Hydah Mission.

A recent issue of the *Assembly Herald* contained an interesting account of the Hydah people and the commencement of mission work at the native village of Howcan, now known as Jackson, in 1881.

The present missionary, Rev. J. Loomis Gould, whose face may be seen on this page, has been at work with his wife at this station since the Spring of 1882. School and church services were first held in a chief's house, and great interest shown in learning Christian truth and white folks' ways. Isolated as this town is from the camps of lewd and lawless whites, the missionary was respected as a teacher, leader and friend. Soon, a great influence was gained, and in a large measure the evil habits of the Hydahs were overcome. From being warlike, wild and barbarous, addicted to drinking, gambling and quarreling, they have become peaceful, teachable, religious. This change has been slowly wrought as among other Alaskans, but the progress has been sure and encouraging.

Mrs. McFarland, who began mission work in Alaska, at Fort Wrangel, in 1877, came to Jackson in 1889, to join her sister, Mrs. Gould, in establishing a Home for the Hydah children. Buildings were erected, and occupied until burned down in August, 1889, when refuge was found in a carpenter shop. The teacher and her thirty girls made beds of blankets and straw in the low, narrow attic. The Board of Missions hesitated about rebuilding and proposed to disband the Home. However, the missionary considered the circum-



Rev. J. L. GOULD,
Y. P. S. C. E. Missionary at Jackson.



Mrs. GOULD.

stances required him to erect for his family some kind of shelter for the coming Winter, so he set to work and was housed in the present manse within two and one half months. On the arrival of Miss Baker, she was ensconced in a temporary lean-to, about 8x10 feet. The Home was not disbanded, and the following Summer the Board

decided on continuing this branch of the work and authorized new buildings. Now the roll is thirty-four girls and seventeen boys, all comfortably sheltered. The work grows and the demands increase proportionately. The facilities for doing greater good at a smaller outlay are a consequent, so no place to halt or way of retrenchment appears.

Letters from Jackson.

"The light shall shine upon thy ways."

Mrs. McFarland writes regarding the return of her associate in the Home, Miss Baker: "I assure you I was more than glad to have her home again. Our family had grown so large that the burthen of work and care seemed more than I could carry some days. Our work has never

been so prosperous as it has been this Winter; our Homes are full and many more children would like to come if we had rooms, but, of course, building cannot be thought of whilst the Board is so cramped and burthened."

Rev. Mr. Gould also writes of the Home: "The health of this family continues most excellent, and the improvement in many ways beyond the most sanguine expectations. Yet there are disappointments and hindrances and the work seems but in its infancy. Some difficulties will disappear, others come in. A present need is more helpers; but, whilst they can come, those here will do what they can and teach the natives more and more to help themselves. They would learn this more efficiently, however, from teachers not over-hurried and over-worked themselves. The establishment and fostering of industries, such as there are most excellent openings for, can be made most helpful to the people, the pupils and the institution.

"Church, S. S. and the public school are regular with punctual attendance and permanent growth. But the number of church members, even church attendance, is not a measure of progress. Last evening, a man made a very pacific speech in council, perhaps stopping a serious trouble, by referring to church, school and missionary as reasons why the people should observe law and order; and he is neither a church member nor a church goer.

"The increase of business and mining prospects in the vicinity adds to the interest and importance of this community, and to the needs and anxieties of the mission work as well. This fact also increases the responsibilities of those who interest themselves in this station. The climate here is more mild than in the interior. Timber and fish abundant, and other material to encourage enterprise, promise a future for our neighborhood. It may also be said that the Hydahs are not of the tribes that are decreasing in numbers, if the numerous and irrepressible juveniles can be taken as an index. They are industrious, teachable, progressive."

Notes Afield.

"Arise, shine: for thy light is come."

A Christian Endeavor society has been organized among the white people of Sitka and a scholarship in the Training School taken.

In the past eight months, since Rev. Mr. Jones has been at Juneau, sixteen have been added to the church on profession of faith, and fourteen infants have been baptized.

Financial embarrassment in New York has required the dismissal of a large number of pupils from the Alaska mission schools in order to reduce expenses. About forty have been sent out from the Sitka school.

The repairs to the church at Fort Wrangel, so much needed for several years, have at last been effected, at a cost of \$300. The foundation has been righted, the walls braced and the audience room divided in two, making a chapel at one end.

THE NORTHERN LIGHT

A Quarterly Exponent of the Work of Presbyterian Missions in Alaska.

DR. CLARENCE THWING, Editor and Publisher,
FORT WRANGEL, ALASKA.

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CLARENCE THWING, M.D., Fort Wrangel, Alaska.

Editorial.

"Thou shalt shine forth as the morning"

This number is the third issue of THE NORTHERN LIGHT, in which a single mission station is given a prominent place. In the order of the establishment of the work, Fort Wrangel, Sitka and Jackson have been illustrated and represented. Haines and Hoonah are next on the list.

All who are interested in Alaska missions should subscribe for *The North Star*, published at the Sitka Training School. It is a four page monthly, with a dozen columns of interesting news and comments in each issue, for fifty cents a year, or five copies \$2.

The past Winter has been a short and mild one in Southeastern Alaska. Only a week or two of very cold weather, when the mercury was within 10° of zero. The temperature of our native prayer meetings has not been so low as that!

This number completes the second year of THE NORTHERN LIGHT. Do you wish it to be continued? If you do, please send your subscription at once. It will help [the Editor] to pay the printer. Postage stamps taken.

Where is the C. E. society that can raise \$100 for a scholarship in the Sitka Training School? Perhaps your S. S. will share with you in raising it.

Please notice the *reduced rates* for this paper. The circulation isn't large enough. We want 5,000 copies taken every quarter. Who will help?

Personal Items.

Mr. Geo. J. Beck, from New York, is the new teacher of carpentry at Sitka. He is active and consecrated, and has quickly won friends in his new home.

Mrs. Paul, a native teacher in the Sitka mission, has for several years held temperance meetings in the ranch for the instruction of her people. They have been well attended and have resulted in much good.

Rev. J. L. Gould is the senior ordained missionary in the Alaska presbytery. He has been thirteen years at his lonely post among the Hydahs at Jackson.

Dr. B. K. Wilbur, the lively and talented physician of the Sitka mission, has made a flying trip to his Philadelphia home for medical advice. We trust his health is not seriously endangered.

Mrs. M. J. McFarland remains faithfully at her work in Hoonah, almost alone among the natives, and maintains regular religious services. Her sister, who teaches the day-school, is her only companion. Their united labors are greatly blessed.

Ill health has necessitated the temporary withdrawal from mission work of Mrs. L. F. Jones, who has been laboring with her husband in Juneau the past year. She has gone East to her friends in Iowa, hoping that a change in climate will recruit her strength.

Blanche Lewis, a native of Fort Wrangel, who had been educated at Northfield, Mass., returned to her home in delicate health over a year ago. Here, consumption rapidly developed, and she was taken from us February 7th. Her death was painless, and Christian faith supported her in the last hours.

One old Hydah chief, who was formerly satisfied to have his wife and children go to school and church, has now become a regular attendant at the services, and has said: "*Every day a little more light is coming*, and by and by I think I will be strong to stand up and let my people know my heart."

A Brave Hydah's Death.

FROM REV. J. L. GOULD.

On Saturday, January 26, two boys were playing on the end of a floating log several feet from the shore, where the water was deep and the tide strong. The log rolled and both fell in. There was an immediate alarm, a rush and great excitement. One of the boys was readily rescued; the other was in great peril. Willie John, a Hydah, about twenty years of age, promptly plunged into the chilling, rushing flood and brought the drowning boy ashore.

Last night, January 31, near 8 o'clock, there was a cry of alarm, a great wail and frenzied excitement. A hunting canoe came in with the report that this same Willie John had, by accident, been fatally shot. An hour or so later the dead body was brought in. The shot had entered the back between the shoulders. He had lived three hours but now was quite dead. His parents are heart-broken, but say, if God wanted their boy they cannot blame any person.

This young man had married one of our Home girls nearly a year ago. They were expecting to unite with the church very soon. It is all very sad. Of course there will be demand for indemnity; we hope no bloodshed.

Several other sudden deaths which have recently occurred (two at Juneau and three at Wrangel) have brought such sadness as only Christian hope can relieve. Two native young men were suddenly taken from their young wives, one being buried in a snow-slide, and the other killed by a falling tree, within a few days of each other. Both had been mission boys, and both were Christians. Even more painful were the casualties by which these children lost their lives. The first, a boy of eight or ten, was shot by himself or a younger child playing with him alone. Then a little girl, of three years, was drowned by falling from the mail boat going to Jackson; and a few days ago, a little boy of the same age ignited his clothes with matches, and was burned to death before being found! Such accidents show the calls frequently made upon the missionaries for sympathy and religious comfort.—EDITOR.



THE FIRST CHURCH AT JACKSON.

Engraved from a photograph for THE NORTHERN LIGHT.

This octagon of poles and shakes was erected by Rev. Mr. Gould about twelve years ago, and for a long time served the double purpose of school house and church. The material was cut, rived and carried from the woods to the mission ground. Seats and desks were also split, hewn and dressed from spruce logs, as lumber was not to be had at that time. The missionary's dwelling was made of the same material, except a few hundred feet of boards sent in by steamer. Both buildings were burned down in 1889; but a more commodious and comfortable manse has since been built, and the beginning made for a larger and better church. [At present Sabbath services are held in the school house.]

Endeavorer's Column.

"Awake thou . . . arise . . . and Christ shall give thee light."

RAY BY RAY.

"*** God best doth know
How well His little ones can bear the light,
And light He surely giveth ray by ray."

—F. W. Hutt, in *Epis. Recorder*.

Letter from Fort Wrangel.

"The god of this world hath blinded the minds of them which believe not."

The Winter campaign is over. Our native town is now deserted. Every able man who knows anything about hunting has gone off by canoe, with gun, traps and dogs, to secure his annual harvest of furs, for sale or to exchange for food. In this way, and by fishing or berry picking, a little later on, the natives make their living and lay by in store the means for feasting in memory of departed relatives after the return in the Fall.

January and February were months of activity on the part of natives and teachers alike, but along different lines. They had their celebrations for the dead, feasts, dances and potlatching of property to pay burial expenses (which are enormous), while we held prayer meetings twice a week, besides Sunday, with a Bible class or two also, as counter attractions for the few who were disposed to "come out from among them and be separate."

A few weeks ago the newly carved totem pole for the Sun house was erected, and a three days' dance and feast marked the event. Over 600 blankets were brought together by the Ravens, and divided among Bears and Wolves who were the guests, in memory of the deceased chieftain and to distinguish his successor to name, house and property. The groceries and dry goods also distributed on this occasion made the total expense of this feast about \$2,000. The Ravens thus satisfied themselves that their former chief was comfortably provided for in the future state, his burial attended with every respect, and their own reputation as liberal givers maintained. The gifts reimbursed the opposite clan for the actual cost of coffin, grave, fence and totem pole (which acts as grave stone, though not at the grave), all of which they furnish instead of the Ravens themselves, and also paid the guests who danced at the feast. The amount of pay is determined by the rank of the workman rather than the amount of work done. A slight service by a distinguished person is rewarded by a large gift, while the arduous labor of a humbler person receives only ordinary wages. Thus the chief who carved a wooden hat in the

design of a frog, a year ago, was paid 100 blankets (equal to about \$250), because making this hat was like conferring an order of nobility!

Preparations are now being made for a grander feast and a greater potlatch by the Bear family next Winter. Natives from distant villages are expected, and there may be another totem pole carved. The natives do not hoard their riches for themselves as a rule. What they win at one feast they spend at another. The same blankets, trunks, canoes, gems and like valuables, circulate back and forth between the two clans from year to year. Thus a great display can be made, alternately, without any great permanent cost to either. It is their pastime as well as business.

It is very trying to us, who are seeking to lead them away from the past, to see them cling so tenaciously to their forefathers' customs. Much of the work in Alaska is fruitless of immediate results, except what is superficial. Some efforts to instruct in the right way seem only to alienate rather than win these simple-minded folks. They are so wedded to inherited superstitions that irritation is provoked by persistent efforts to turn them out of the broad way into that narrow path "which leadeth unto life, and few there be that find it." But the trying of our faith worketh patience. My year text is, 2 Cor. iv, 1. The whole chapter is helpful at this time.

"God, who commandeth the light to shine out of darkness, hath shined in our hearts."

Although the Fort Wrangle Home is closed to new pupils, we have three native girls (two having returned from Sitka), whom we cannot let go. If we do not keep them, they will have to return to native homes and mothers who are ignorant of the care and training needed. We will share our own food with them rather than do this. The shelter, beds and clothing are here, and would be useless without the little pupils. The "Alaska Band," in Philadelphia, and a number of kind ladies in Allegheny have given us generous aid in the past, and we believe others will join them in caring for these few. "Let us not be weary in well doing, for in due season we shall reap if we faint not." C. T.

Endeavor readers will increase interest in Alaska by sending for a package of THE NORTHERN LIGHT to distribute at the missionary meeting. A hundred copies of this number sent for \$1, or for a year for \$3.

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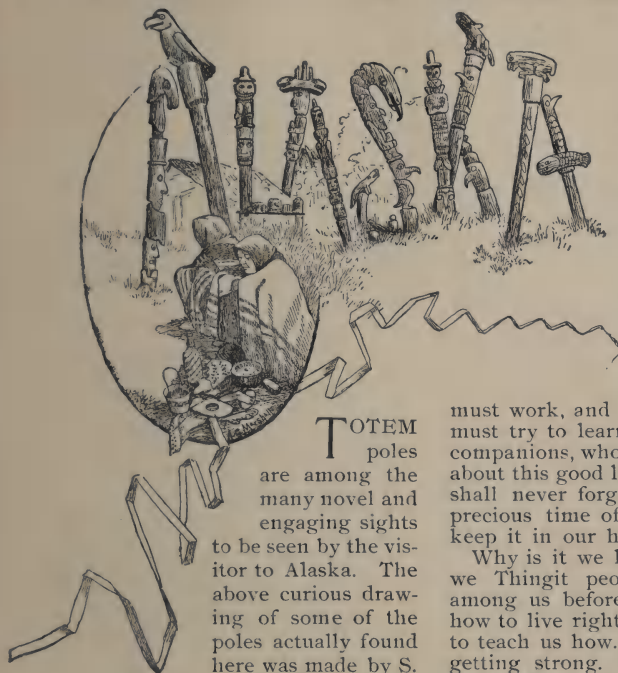
A JOURNAL OF MISSIONS IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

NO. 9.

FORT WRANGEL, ALASKA.

JULY, 1895.



TOTEM poles are among the many novel and engaging sights to be seen by the visitor to Alaska. The above curious drawing of some of the poles actually found here was made by S. R. Stoddard, an artist and lecturer of Glens Falls, N. Y., who kindly loaned the cut to THE NORTHERN LIGHT. It is not easy to explain the full meaning of these strange carvings, but all who see them are eager to learn something. Briefly, the totem poles are erected before the houses and over the graves of the natives of high rank, to show the distinction of the living or to commemorate the dead. In most of them there is a cavity for preserving the ashes of cremated dead. The figures of animals are in place of the inscriptions common to monuments. These pictures are read as easily by the Alaskans as our basso-relievos are by us. Seven of the totem poles in this cut can be seen at Wrangel. In another issue we expect to show a larger engraving of the first on the left, and give a more detailed description.

SCHOOL LIFE.

A NATIVE GIRL'S ESSAY.

School life is for the young. Young people have good times during their school days, but we young people go to school, not only to have a good time, but to learn what is right, and to do good, and to talk English. We are here in school so that we may have better lives when we go away from here. So we must not idle away our time, but we

must work, and use our time well. We must try to learn all we can to tell our companions, who have not been to school, about this good life. I try to keep it. I shall never forget it. This is the most precious time of our life. So we must keep it in our head.

Why is it we have school life? Well, we Thingit people never had schools among us before, and we didn't know how to live right; now we have teachers to teach us how. It is in school we are getting strong. When we grow up, we will be the leaders of our people. I don't think they know anything about the good life. No, they don't; only we know, so we must tell them about it. We must not forget what we have learned so quickly; we must keep it in our heads all the time. We know these old people don't know anything about white man's ways, and when we tell them they forget so soon. They are too old to remember anything, so we must live this good way before them all the time so they can not forget it.

The school life is good in all ways. You know the white men like to have intelligent people to work for them—people who understand English—so we boys and girls will find more work and we will get better wages than our fathers and mothers did, because we know the English language, and we know more about the white men's ways. When we go out of this school, we must carry with us what good and useful things we have learned.

MARY R. KADASHAN, *Chilkat*.

FROM THE HAINES MISSION.

BY REV. W. W. WARNE.

On the preceding page is the first essay ever written by any of our school children. Our school closed yesterday with exercises by the children. Here is the

PROGRAMME.

1. Song—Vacation DaySchool
2. Recitation of 91st Psalm.....School
3. Welcome.....Johnnie Johnston
4. Song—What the Clock Says.....School
5. Dialogue—Foxes and Hunters.....
6. Recitation of 19th Psalm.....Sarah Sagook
7. Song—Persevere.....School
8. Dialogue—The Difference.....Ida and Johnny
9. Recitation—Contentment—(Holmes).....Edward
10. Motion Song—How Bread is Made.....School
11. Recitation of 1st Psalm.....School
12. Essay—(Printed elsewhere).....Mary Kadashan

The exercises closed with the presentation of prizes.

Our congregations are the largest we have ever had at this season of the year,—sometimes so large that part can not get in the school-room, and there are other signs of a good work of grace going on. We have one case of consumption in the school, but generally speaking this is proving our best summer in all respects.

I am trying to open up a farm that shall go a long way toward self-support for the school, and prospects begin to look fairly encouraging. We now boast six head of cattle, one horse, a dozen fowls and two acres of well-cultivated land. Last year we built a nice little barn; this season we are making a concrete silo, from which we expect great things. Dr. Jackson called on us while the steamer was unloading mission freight—the first and only minister who has visited us in five years!

We are fairly well just now. Baby is slowly growing stronger.

(EXTRACT FROM AN EARLIER LETTER).

Just at present our community is considerably stirred over the inheritance question. The Thlingit always does exactly the opposite of the Christian code, and so, a few days ago, when a blind man died, his nephews laid claim to everything the poor man had left,—his blankets, house, some of his clothing, and his dried salmon. Yes, they even took all but one dress away from his widow, her earrings and bracelets, and left her with but the clothes she had on and one blanket. Then they insisted that it was not robbery, but perfectly proper, because it was an old custom and the widow was *bound to give everything*. It cost \$34 to dig that man's grave, and it was but four feet deep. "No," says John Gowwotch, "it is not stealing, it is custom."

In three or four days, Harriet, a professing Christian, died, with the expressed wish that her house should pay her funeral expenses; but, according to Thlingit custom, she was hardly dead before a dispute arose over that house—both parties appealing to me to help their side. The friends of Harriet's husband, who was drowned about three years ago, claiming, according to Thlingit custom, that the house was theirs and Harriet's sister must bury her. They paid \$50 to bury that woman, when the actual cost did not reach \$20.

The next Monday afternoon, I called a meeting to discuss the whole question. About forty attended and, after nearly four hours talking, the general conclusion reached was that most of the people wanted to live half Thlingit, half white man, while only three or four came out boldly and said they wanted to live and have their property descend only in a Christian manner. So the good fight goes on, sometimes arousing the passions of one set, while pleasing the other set.

Christian ideas are making slow but sure progress amongst our people, and how we thank God and take courage. There never have been such large and attentive audiences before since we have been here—so large, in fact, that we have seating capacity at Chilkat school-house for only one-half to one-third of our regular congregations. Nor is it all in congregations, for there have been nearly a dozen professions during the winter and several of these have received baptism.

LETTER FROM HOONAH.

MRS. J. W. MCFARLAND.

We are seventy miles from our Post Office (Juneau) and have no regular mail service. My sister, Mrs. Howell, and I have had our hands full and little time for letter-writing. School opened here the first Monday in September and before the holidays numbered 125. Usually at this season the feasting and dancing begin and there is some irregularity in attendance. The first of December, about 200 of our people were called to a Hoonah village on the other side of Cross Sound to attend a feast. One of our Indians came to me to get the hand-bell, that he might call the people together for the Wednesday evening prayer-meeting. They returned in a week. I asked how many he had at the meeting. "Oh, we had a splendid turn-out: house crowded!"

Owing to the hard times, we did not solicit anything for Christmas, but a kind friend remembered me, and I added a little and spent the amount in candy and nuts for the school. The children were happy for the time, but I know the little girls missed their dolls. In February, a fine large house was completed, a big feast was held and 1000 blankets given away. Seventy-five Indians were invited from the Kake Country, besides quite a number from Killisnoo and Juneau. I think we had (including visitors) about 600 Indians here this winter. The health of the community has been excellent; only one old consumptive and two babies have died. I have conducted two services every Sabbath (including Sunday-school) all winter, with a large attendance. The Wednesday evening prayer-meetings have been very interesting—all the Christians taking part, and two often rising at once. Many are anxious to be baptized. Two of our people united with Mr. Ruston's church, whilst on a visit to Sitka this winter.

Visitors to Alaska in the summer-time do not have a good opportunity to see what the missionaries are doing or have done among the natives out of school. This is the season when the young and thrifty, the capable and industrious, are away fishing, or working in canneries and salteries, or laying in a supply of berries and other summer food for winter use. Those remaining in town are often the aged, the feeble or the shiftless, and they are not good advertisements of missionary training. The young natives enjoy good clothes and sociality equally as well as white people who have had no greater advantages.

Garden crops are coming on well now. Although late in getting started, when the ground is wet and cold, the long days of summer sun quickly ripen most of the common vegetables.

Fourth of July is a day of interest to the natives as well as white people. Fire-crackers, guns and flags contribute to a "patriotic" observance of the holiday here as elsewhere.

At this time of year, the night here is so short that, going to bed at 11 P. M. by daylight, we have to draw down the shades to keep the morning light from waking us at 1 or 2 A. M.



THIS illustration is taken from one of the many photographs of the great glacier so well known to all who have visited or read of Alaska. Three miles wide and over 200 feet high at the face, this is a wonderful and impressive spectacle. At present, it is the *ne plus ultra* of summer travel.

The high rates charged for many years by the only steamer line to Alaska, both for passengers and freight, have at last been lowered by the competing steamers now running. Four steamers are making regular trips this season, and large numbers of tourists are taking the excursion through the "inland passage."

The spring catch of furs by the Wrangel natives was a good one. Two young men brought in seventeen bearskins which they sold for \$600.

MISSIONARY PERSONALS.

Miss Kelsey, of Wrangel, is teaching the summer school at Klawack.

Dr. Wilbur has returned to Sitka from his Eastern trip. His sister and her little daughter accompanied him.

Mr. and Mrs. Frank Loomis, of the Hydah Mission are spending the summer in Juneau. A little son has recently been given them.

Mrs. Heizer, of the Sitka Training School, has been obliged to go to the Sound for eye treatment. She hopes to return in a few weeks.

Miss Baker, at Jackson, is enjoying a visit from her parents, who are a welcome addition to the mission force during the absence of Mr. and Mrs. Loomis.

Dr. Jackson has come for a brief sojourn to Southeast Alaska. He is building a fine new building for the Sitka Ethnological Museum, which bears his name.

Mrs. Wade's term of service in the Sitka Mission is drawing to a close. Her associates regret that she feels it necessary to return home after three years' labor among them.

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FORT WRANGEL, ALASKA.

Entered at the P. O. as second-class mail-matter.

"Called . . . out of darkness into His marvellous light."

EDITORIAL.

To the personal friends, subscribers and other readers of this paper, the editor again sends printed greeting. It is a pleasure for him to prepare these pages for them, although the work must be done amid confusing interruptions and in odd moments at all hours of the day. The contributions from the Haines Mission have been very welcome to him, and will, no doubt, prove interesting to the reader.

This number of THE NORTHERN LIGHT begins the third year of its publication. We are thankful for the liberal words of encouragement received from subscribers and for the generous financial support given by a few. A little more income would meet all the expense of printing and illustrations and lessen the burden now borne by the editor alone.

A considerable number of copies of this issue will be circulated among the Christian Endeavor Societies in New York and other states who support missionaries in Alaska. These papers are sent as a donation this time in the hope that those reading them will wish to subscribe for the year.

We missionaries need your prayers for ourselves, individually, as well as for our work. Many annoyances and disappointments, trials and discouragements beset us, and some of us have our patience sorely tested. The best of us are human and have our weak points.

With this number, THE NORTHERN LIGHT returns to its first printing-house, in Seattle, and is to be mailed direct from the editor's office in Fort Wrangel. On this account some Eastern friends may have to wait a little for their papers.

The annual meeting of the Alaska Presbytery is held at Sitka just as this paper is being printed—July 15.

MISSION ITEMS.

The Juneau Home has been reduced from 40 to 26. Nine of the older boys and girls have been received into the church on profession.

On the 4th of July, there were 23 visitors at the Wrangel missionaries' home (not counting half a dozen babies). Every day there are more or less.

Mr. Gould received thirteen new members into the church at Jackson recently. They are among the young people, and he has "great hopes they will grow."

Little Payson Thwing, whose face was found in *Over Sea and Land* last month, now makes it his care to lead the blind man out of church every Sabbath morning. He and his "Indian grandpa," Tawayat, are great friends and make frequent visits to each other.

A NATIVE BOY'S LETTER.

From a pupil in the Haines Mission. (This has not been corrected by the teacher.)

Chilkat, Alaska, Apr. 8, '95.

My dear friend:—

I will tell you what I think all time. Father says 9 years old me. I thank you for you pay for me my teacher says. My uncle says I have to stay here 20 years. I don't want more than 5 years; my father is dead, so I have no home. My sister says "Don't anywhere go you, just in mission stay you." My sister says when five year's gone next five year's more I'll stay.

I am trying to get to the Third reader. I hard study me my second Reader. I am a little boy, but I just try to know something more so good man me.

Good-bye,

JOHNNIE JOHNSTON.

The writer of the above has had but a trifle over one year's schooling altogether and has been in the mission seven months.

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MISSION SCHOOL PAPER.

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THE NORTHERN LIGHT:

A JOURNAL OF MISSIONS IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

NO. 10.

FORT WRANGEL, ALASKA.

OCTOBER, 1895.

THIS four-page leaflet is a quarterly epitome of Presbyterian mission work in southeastern Alaska. It tells what the missionaries are doing, shows where they live, narrates incidents of native life, gives facts of progress, and contains familiar letters from workers in the field to friends at home. The publication was undertaken some two years ago for the purpose of informing the friends of Alaska missions what the condition and circumstances of the Alaskans are, what are their habits and customs, and what measure of success attends the labors of their teachers. THE NORTHERN LIGHT seeks to record and reflect something of the working of "The Light of the World" in Alaska. It also serves as a medium of communication between the individual missionaries and their supporters in the States.

Four thousand copies of each issue are now printed and circulated. An effort is being made to send a package of copies to each Sabbath-school, Christian Endeavor Society and Mission Band interested in Alaskan work. As far as the addresses are known this will be done, whether the young people themselves order the papers or the subscription is paid by friends. The editor himself is willing to pay for such packages where the funds do not come from others, but all who are willing to subscribe are invited to do so. Ten copies are sent to one address, for a year, for \$1.

PASTORS who receive specimen copies of this paper are asked to read the above note and then look over the paper carefully to see if it will not be a help to them in arousing missionary interest among the young people of their churches. These churches are already known as liberal givers to Home Missions; hence it is thought that such a brief missionary compend as this will be acceptable to them once a quarter. Perhaps some member of the session, or the pastor himself, would cheerfully give a dollar or two for a package of such leaflets four times a year to place in the pews or circulate at a missionary concert. If so, the order may be addressed to Dr. Thwing, at Fort Wrangel.

This issue is given chiefly to the Juneau mission, as the July number was to Chilkat and Hoonah. The next issue will probably have more about Fort Wrangel, the oldest mission station in Alaska.

A blue mark against this line means, your subscription has expired; please renew.

LETTER FROM JUNEAU.

BY REV. L. F. JONES.

Fourteen months have elapsed since I assumed the charge of this mission. During this time we have seen the work steadily grow. The church membership has increased and the children in the Home have made marked advancement. Thirty-one have been added to the Church militant on profession of faith. Several have been refused because I was not satisfied with their experience and motives. During this time there have been twenty-two infant baptisms, fourteen burials and ten marriages. The marriages have not all been native; half of them, however, were. In this time the church collections have amounted to the sum of \$137.85, which has been turned over to the Board of Home Missions. Since I introduced taking collection in the Sabbath-school, which was only five months ago, the collections have amounted to \$16.95, which makes us an independent Sunday-school so far as purchasing Helps are concerned. Such is a glimpse of what has been done in church work.

In the Home, while the sad order to retrench has been obeyed, yet we have much to encourage us. The children we have been enabled to hold have manifested no restlessness this summer and have made good progress. Last winter we had forty in the Home, but, owing to the Board's mandate to retrench, have reduced the number more than one-fourth. Some of those who are fortunate to remain in the Home have been out for a summer vacation. We had, therefore, during the summer, only about twenty. All that we can hope to take for this winter, owing to the stringency in money matters, will soon be in, that they may commence school, which opens the first

week in September. Would to God that the great incubus of our Board were removed that we might fill up our Home and help the many that we are now obliged to turn away! In all the time that I have been here, death has removed but one of our large family. The Lord truly has been gracious unto us.

In the ranch, in regard to improvement in the homes, there has been little perceptible progress. Indeed, so wedded to their slovenliness are the older Indians that it seems a hopeless task to lift them out of their squalor and degredation, so long as they remain in the ranch. Those who have moved out and made separate homes of their own live tidy and well. But heaven is not reached in a single bound—neither is civilization. We must work and wait. After all, our hope lies in the rising generation. Let us work and hope, sow the precious seed and leave the harvest with the Lord.

ALASKA.

A composition by one of the Juneau Mission girls who is only twelve years old. It has not been corrected.

Alaska is quite a large land. It seems so beautiful to me. Maybe it is because I have never seen any other land. Sitka is the capital, but Juneau is larger than the capital. It has many waters, hills and mountains. But there are some places for farms. There are no orchards up here but there are many different berries up here. The people at first didn't know anything about the Saviour that came into the world to die for us. But now there are some churches here that the people are now learning about the Saviour.

There are also schools and missions up here. Different kinds of trees grow up here. Some of them are good for houses. It snows a great deal in the winter. We also have different kinds of fish and ducks that are good to eat. The schools are closed for the summer and the children that go to school are now having vacation. But pretty soon the schools will be open again and start school again. We have no railroads up here but we have steamers that comes from the states. There are some people come from the states to see Alaska.

We have gold-mines and some caneries up here. We always enjoy to pick the wild flowers that grow up here. We sometimes like to press them. This is all I think to write about now.

ISABELLA GUNEDT.

God's work never waits for the man who is not ready.—*Ram's Horn.*

FROM THE HYDAH MISSION. The restrictions placed on our boys' home, as to numbers, embarrasses our work very much, coming just at the time when our prosperous beginning encouraged great expectations. The effect on the people is to stagger their faith.

We expect our boy Hal to go to Whitworth again this autumn. We shall miss him much; so will the work, for he makes a full hand at whatever is to be done. . . While we are anxious for others, we must not forget the responsibility for our own. . . We almost forget how the great world moves on. But somebody must pioneer. Buildings and institutions must have foundations. Somebody must practice self denial. The question is, Can we best fill our mission so. J. LOOMIS GOULD.

JUNEAU.—Our pupils are making commendable progress in all their work. We do not fail to instruct them morally and religiously, as well as in industrial work. To aid in this, we have organized a prayer meeting for the older children, on Sabbath evening. The matron and teachers take turns in leading this meeting. At the same time one of the teachers has a lesson for the smaller children, in another room. We find these meetings very precious as well as helpful. M. E. G.

HERE AND THERE.

Notwithstanding various delays, trying to patience, the new church at the Hydah Mission is making progress toward completion. It will probable be in use this fall.

The hospital at Sitka has recently been renovated and thoroughly disinfected. A preponderance of tuberculous and similar infectious cases makes such procedure frequently necessary.

The excursion steamers this summer—four of them, each making two trips a month—have brought a host of visitors to Alaska. Many have slept on the cabin floor in order to come.

Considerable regret is felt at Jackson, because it has been thought necessary at headquarters to suspend the Boys' Home which was opened in the new building about eighteen months ago.

A new fire-proof museum for Dr. Jackson's valuable collection of Alaskan curiosities has been built this summer at Sitka. It is octagonal in shape, well lighted and well adapted for arranging shelves and cases.

Tongas Narrows has at last been given a school house, which is located about three miles south of the trading post of Kitchikan, and efforts have been made to secure an able, energetic man to be the teacher and leader of the people who will gather there. This is a splendid opportunity to build up a model settlement. More than two years ago the Wrangel church gave \$25 toward establishing this mission.

Matthew Towayat, one of the oldest and best Christians at Fort Wrangel, died about six weeks ago. During the last two or three years he has suffered a kind of social ostracism because of his giving up the un-Christian native customs of feasting and potlatching in memory of the dead. A great deal of courage and faithfulness was shown by him, and he died in faith and hopeful trust—a good example to the last.



GROUP OF NATIVE CHILDREN IN JUNEAU MISSION HOME.

ENGRAVED FOR THE NORTHERN LIGHT.

IN this picture of the Juneau Home children, taken some months ago, may be seen something of the puzzle which confronted the teachers when the order came to reduce the number. Let the reader select eight or ten faces of those who should be refused an education. How many of these 37 children seem to be incapable or undeserving of religious instruction and Home training? Yes, it was a puzzle, and a sad one, to the teachers who had to turn away at least half a dozen of those shown here, besides others not in this group.

Treasure in heaven draws interest on earth.—*Ram's Horn*.

PERSONAL NOTES.

Dr. Jackson returned to his duties in Washington early in August. His activity is unceasing, and always in a good cause.

Mrs. M. Wade, from Sitka, and Miss E. R. Berke, from Juneau, have recently retired from the Alaska work. Their withdrawal leaves more work to be divided among those who remain.

Mrs. McFarland has returned to her work at Jackson in somewhat improved health. Miss A. J. Manning, from New York, accompanied her to be associated in the work of the boarding-school for Hydah girls.

Miss Kelsey returned from her summer school at Klawack to resume teaching at Fort Wrangel. She is an earnest and faithful Christian woman and very helpful to the missionaries, although she is only in the government employ. Miss Kelsey and Miss Shelley, a young lady in the family of our customs officer, have been quite regular teachers in our mission Sabbath-school, dividing the primary scholars between them.

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ENDEAVORERS' COLUMN.

WATCHING, READY.

"The wise took oil . . . with their lamps."

When Jesus comes to reward his servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?
FANNIE J. CROSBY.

A FAMILIAR LETTER FROM MRS. JONES.

Juneau, Alaska.

Perhaps a few lines from my pen can fill a corner in your worthy little mission paper. I know Mr. Jones has told you all the important facts relating to our work, but perhaps he has forgotten to tell you some of the little items which from time to time come under the notice of the teachers.

We have in the Home thirty children, boys and girls, about half and half. Some are now out on a vacation, but all will return for school the first week in September. They are a promising and interesting class of children. So far as we can judge, they love their home and have no desire to go back to ranch life. All take especial interest in the Sunday-school.

One of the little boys was given permission to spend the day with his father, 4th of July. His parent gave him money to spend for candy. When the little fellow returned to the Home he gave Mr. Jones five cents, saying, "I keep him out for my Sunday-school next time."

I was rather amused this morning. While busily engaged in the sewing-room, I was called to the door. One of the large boys stood holding at length his Sunday pants. He greeted me with, "Look um, Mrs. Jones." "Well, Jack, what is the trouble?" "My pants, *they too much leak.*" I soon discovered that the garment and a nail had had a conflict to the detriment of the Sunday pants.

Yesterday was a very precious day. In the morning the Lord's supper was administered to a large congregation. Four adults were received into the church on profession of faith. NELLIE A. JONES.

A MEETING of the Alaska Presbytery was held July 15, the first in more than a year. Four members were present, Revs. Austin, Brady, Jackson and Thwing. Matters of interest and importance were taken up and briefly discussed, as the time was short while the steamer was in port. Resolutions, appropriate to the death of Rev. J. W. McFarland and the withdrawal from Alaska of Rev. E. S. Willard, were adopted. A committee was appointed to obtain statistics in regard to the career of graduates of the mission schools, and another to draft a pastoral letter to be sent to the various churches in the presbytery. A subscription fund was started for church extension within the district, particularly with a view to such places as Killisnoo, where a missionary visitor is urgently needed if a permanent resident cannot be provided. Twenty-six dollars were paid into this fund to provide for the expenses of such visitation during the coming season. Anyone who desires to add to this sum may remit to the stated clerk, John G. Brady, at Sitka.

The *Church at Home and Abroad* is a good advertising medium for anyone to use who wishes to do business with Presbyterians. Twenty thousand homes are reached every month.

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QUARTERLY,
No. 11.

FORT WRANGEL, JANUARY, 1896.

PER YEAR,
20 CTS.

Editorial Letter.

By DR. THWING.

My original purpose in printing this little paper was to make a manifold letter to send to my personal friends and acquaintances, and to lighten somewhat the burden of written correspondence. Those of you to whom it has been coming can tell, better than I, how far it has served as a substitute for, or supplement to, my autograph letters. Not a few have been kind enough to write me expressions of appreciation and encouragement, while others have complained that the leaflet has not contained enough about myself, my family, and my work at Fort Wrangel. It may be true that I have not given much prominence to my little corner of the great mission field, for the work here cannot have the same importance to many that it has to me.

The increase in circulation of the paper among those who are strangers to me, but friends of the cause, has made it necessary that the whole work of our church in Alaska should be represented, though briefly, yet as fully as possible. The limits of this leaflet are too small to allow of much detail, and yet I give all the news I can get from all the stations which are accessible. Each is given prominence in turn. This time, I believe it is my turn, and I will fill more of the space.

Now, at the beginning of the new year, I wish to thank you all who have written to me, and all who have helped to meet the expense of this printed letter, or contributed to the support of my family and our work at Fort Wrangel. I thank God, too, that our lives have been spared to see our sixth year of service in Alaska well begun, and for the measure of contentment and courage in our work, which we still enjoy. The Lord has permitted us the satisfaction of seeing some result from our labors and prayers, and has given us a steadfast hope that other efforts, which now appear fruitless, will be owned and blessed in His own time. Much of the seed sown in the hearts of these semi-civilized natives seems to be "bread upon the waters," but we trust it will sink to find a soil in which it may later grow and bear fruit.

Chief Shakes, head of the Bear family, has been preparing for over a year to have a big feast and dance to glorify and exalt his children, and gratify his own pride.

(Concluded on fourth page.)



KLAK-KWUTS TOTEM, FORT WRANGEL.

ENGRAVED FOR THE NORTHERN LIGHT.

"THERE'S nothing to see but the totem poles," so said one tourist to another on the deck of an excursion steamer which was making a short stop at Fort Wrangel. The usual calls at Sitka and Juneau, the principal Alaska towns, and at Glacier Bay, Taku Inlet and the great gold-mine at Douglas Island, had all been made. The visitors had "done" Alaska — all but the totem poles. To afford a glimpse of these, the great steamer landed her two hundred or more passengers at Wrangel, and an hour was a long enough

time to see all that remained of interest in Alaska—"nothing but the totem poles!" Before the time was up, the tourist callers were back again at the deck of the steamer, impatiently waiting to be off. Fort Wrangel seemed a decided anticlimax. One hour was too long a time to stay.

The totem poles here are indeed the chief objects of curiosity to a hungry horde of traveling sight-seers. Wrangel is the only town where the ordinary tourist can see these monuments to the pride and superstition of the Alaskans. There are nearly a score of these remarkable carvings to be found here and their significance is not readily understood. A hasty look and a few hackneyed expressions of alleged interpretation—like the familiar "ancestral tree"—do not by any means exhaust such hieroglyphics. The limits of this paper do not permit a study of the subject, which is more interesting than useful.

It is a mistake, however, to imagine that there is nothing else, and nothing more interesting, to see at this place than the totem poles. Those who visit Alaska for better reasons than mere curio-hunting, will find much to observe and ponder over, even in our little town. The faces of the people, the aspect of their houses, both without and within, their habits and handiwork, the signs of their progress in material and intellectual ways, and the measure of their development physically and spiritually, are more interesting, and worthy of observation, by far, than the few remaining relics of their previous ignorance and benighted condition, without the church and school.

A pitiful sight it is, to a thoughtful resident of Alaska, to see educated people coming here by the thousand in the summer, with only eyes and tongues for the external and trivial—perhaps only one in a hundred willing to speak to the half-tutored savage about his soul and his hopes for the future, here and beyond. There are hungry human hearts as well as hideous totems at Fort Wrangel.

The editor made a call on the Juneau and Sitka Missions, and the deserted station at Killisnoo, in July, when going to attend the presbytery. The round trip, taking six days on the mail steamer, was a refreshing change from routine life in Wrangel, and a pleasant outing helpful in many ways.

Mrs. Thwing, with two of her Wrangel neighbors (each having one or two children) took the first boat in September for the round trip to Juneau and Sitka, returning in five days. The weather was fine, the sea air healthful, and some pleasant acquaintances were formed on the steamer. While not entirely a rest, (traveling with a baby), the change from the monotony of home cares was needed and will, perhaps, make the "daily round and common task" more bearable for another year.

Words from the Workers.

Hoonah.—The first Monday in September found but one child in our village, and she was nursing a consumptive mother. On the following Monday morning the bell was rung, but those who had come home were on the wing again. Berries have been so plentiful the natives are laying up quite a supply for winter, and as the weather is fine it is hard to settle down. The third week, school opened with a very good attendance, but the next Monday afternoon, my sister slipped on the board walk and sprained her arm and shoulder. She has been laid up for five weeks, but the school was resumed the next week after the accident, by myself, and has continued. We have now sixty-five on the roll.

The first hour after the opening exercises is devoted to the English language, and it is amusing to see the little ones of four and five years old pointing out the objects and giving their names. It is very hard to get them to speak our language. Once I kept a boy standing in the hall a half-hour to make him say "please give me some water," instead of "to wā sā goo heen." The old folks try harder than the young people. One Sabbath after service, one old Indian, whose pants were a little worse of the wear said, "Mrs. McFarland, my pants an a' bad, I like some patches."

We enjoyed a very pleasant trip by canoe among our people this vacation; I think we must have traveled about 100 miles. On one little island we found about 200 of the Duck-dane-tāns, who had assembled to hold a feast (these are the highest caste of the Hoonahs). Here we stayed over Sabbath and held two very delightful services.

I must be off to school now, but will send more items some time.

Yours, in the Master's service,
MAGGIE D. MCFARLAND.

Hydah Mission, (Jackson).—Rev. J. L. Gould writes: We have been made glad by the return of Mrs. McFarland with her new assistant, Miss Manning. Miss Baker, for six years a worker in the Girls' Home, has been appointed teacher of the public school. The natives coming in for the winter say they have seen much wrong-doing; they wish to get into the new church on the hill and do better. Notwithstanding the manner in which smugglers of whisky have fallen victims to their trade, they still pass this way. A small boat, properly manned, could, at a sum much below that expended on larger vessels, promptly and effectively suppress this baleful traffic.

Mrs. McFarland writes: We got home safely in spite of the discomfort of travel on a small boat. Miss Manning is a good sailor—we all like her very much. She has taken charge of the sewing-room, attends to the making and mending, which takes a great burthen from the rest of us. Mrs. McLeod and her little daughter are both doing well.

still doubtful about the Tongass tribe. I intend, if possible, to build up a model Christian town here.

Sitka.—Rev. A. E. Austin writes: There is a deep religious interest among the scholars of our school. The Holy Spirit is with us in power, and the dear children are coming to Jesus. . . . Our teachers are supporting two scholarships this year, and the Christian Endeavor Society in the village, composed in good part of teachers, are supporting another.

News in Brief.

A survey is being made of the new town-site of Saxman at Tongass Narrows, where a school has been placed by Dr. Jackson.

Five pupils from the Sitka Training-school united with the church at the last communion season, and a number more have professed Christ within the last few weeks.—*North Star*.

The annual Thanksgiving church "sociable" and the usual Christmas entertainment at Fort Wrangel drew full houses and delighted old and young. Bible pictures were shown with a magic lantern at New-Year's.

During a ministry of fifteen months at Juneau, Mr. Jones has received in the church thirty-one new members on profession of faith, and has baptized twenty-two infants. At present there are fourteen girls and sixteen boys in the Home. The children have their own Endeavor prayer-meeting every Sunday.

A few Presbyterians in Alaska have contributed over \$180 toward the Million Dollar Relief Fund. More than half of this was given by the teachers at the Sitka Mission, the native church-members, and a few Christian whites in the village. A lady in Fort Wrangel gave \$50 through the church in her Eastern home, besides joining in the contribution of \$25 from the church here.

A pocket case of surgical instruments is needed at Fort Wrangel. The minister, who was originally a doctor, cannot escape altogether the demands upon his surgical ability. He has a good supply of medicine, but almost nothing to cut and sew with.



EAGLE AND RAVEN TOTEMS, FORT WRANGEL.—ENGRAVED FOR THE NORTHERN LIGHT.

Tongass Narrows, (Saxman).—Mr. James W. Young, the new teacher, writes: This part of Alaska has been neglected by missionaries and teachers, but not by bad white men, nor by whisky smugglers. Now the natives will have a chance at least to learn the gospel, and I hope a brighter day is dawning for them. . . . The road is up-hill and quite steep at that. At Kitchikan, (the nearest business settlement), last Sunday, there was a drunken row and two men were badly hurt. White men got liquor from the steamer and sold it to the natives. The proprietors of Kitchikan are doing all they can to prevent the natives from coming here, but we are getting some of them. Two houses are built and a third commenced. The Cape Fox people will about all come, but it is

THE NORTHERN LIGHT:

A QUARTERLY EXPONENT OF THE WORK OF PRESBYTERIAN MISSIONS IN ALASKA.

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DR. CLARENCE THWING, Publisher,
FORT WRANGEL, ALASKA.

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Wrangel Letter.

(Continued from first page).

He has been amassing property for a long time to make this display. A new totem pole is being carved, to stand in front of a neat little cottage recently built in modern style—a combination which shows well the native's desire to grasp things new in one hand, while keeping old things in the other!

Now this chief has gone in a big painted canoe, with some of the head men of the Raven clan (representing the family of his wife and children) to call a lot of Tongass people to come and dance at the coming feast and help "make a high name" for his sons.

The feast will be given in the great Bear house, where the Wrangel Bears and Wolves will dance on one side—in elaborate masquerade—and the Tongass folk (of the same clan) will dance in competition with them, upon the other side. This may be repeated the following night, and will be followed by a "potlatch," in which the dancers, the builders of the house, and the carvers of the totem pole, will be rewarded with gifts of blankets, (the medium of exchange, and worth from \$2 up), calicos, etc. A part of the ceremony will be the tattooing of the hands and arms of the boys who are to be distinguished, in token of the high rank purchased for them. The whole program would be intensely interesting to a mere ethnologist, but it is saddening to one who wishes to see progress from old to new, from darkness to light.

While the Wrangel people have been making ready for this great event, getting new costumes and practising old songs, there has been, of course, less interest in religion. Several of the older church members have become backsliders and all are a little cold. There has not been as much ingathering the past year as there was the year we spent here. The "new broom" is getting worn some, and the ground becoming rather hard. Those

who only needed a little persuasion were brought into the church months ago, and now we are striving for those who are reluctant or unready. Several this winter seem to be halting in the valley of decision. If it were not that so many are awaiting the great potlatch for which Shakes is arranging, there would be more to come out and confess themselves Christians, but they fear ridicule for inconsistency. Many of them realize their wrong-doing but feel obliged to go with the "multitude to do evil." No one has the moral courage to face shame, reproach, and the fear of death by separating himself from the crowd. One man, Matthew Towayat, suffered social ostracism for a year or two for so doing, and then he died, *as they said he would*. Superstition is still a heavy pall over these half-civilized barbarians. Only God can save them.

The Missionaries.

Mrs. S. L. Wallace has been taken from the Sitka sewing-room to succeed Mrs. Wade as matron of the Boys' Home, and Mrs. A. H. Carter has now taken charge of the girls' sewing-room.

Miss Jessie Freeman, of San Diego, Cal., a niece of Mrs. A. R. McFarland, has recently come to join the workers at the Hydah Mission. A stay of a few days was made with the Wrangel missionaries while awaiting the mail launch.

Rev. Thos. Crosby, of Port Simpson, B. C., with a party of friends on board his mission steamer "Glad Tidings," paid a visit to Alaska in November, and made a tour of our stations. They conducted evangelistic services at every stopping place with real Methodist fervor, and stirred the hearts of teachers and people alike.

Miss Anna Hunnicutt and Miss Lizzie Morris have come from California to reinforce the Friends Mission at the Kake village. They made a brief but pleasant call at Fort Wrangel the last of August. Mr. Moon came in also, by canoe, and returned with them on the small mail steamer. He reports the natives in his district well-behaved and teachable. There is prospect, he says, of a number of new houses being put up this winter in their village. This station is one of the most isolated in this part of Alaska.

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"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

QUARTERLY,
NO. 12.

FORT WRANGEL, APRIL, 1896.

PER YEAR,
20 CTS.

Sitka.

Hushed and still, the Castle watches
O'er the old forsaken houses.

* * * * *
Dismally and surely sinking.

* * * * *
Sitka must not sink forever
Out of sight, of mind, of being!

From ALASKANA, by Prof. James.

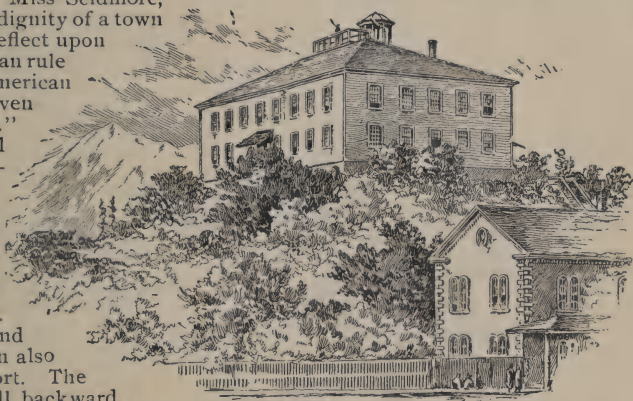
"At a first look," says Miss Seidmore, "Sitka wears the air and dignity of a town with a history, and can reflect upon the brilliant days of Russian rule to which the years of American occupancy have only given more luster by contrast."

It is true that this capital city, in the last three decades, since the transfer to the U. S., has not been the metropolis that it was in former times. There has not been the business or the gayety that old residents remember. There has been change and decay, but there has been also a change of another sort. The progress has not been all backward, certainly not as far as the natives are concerned. Tourists, authors, artists, poets and other sentimentalists like to revive the Sitka of history and tradition, but take scanty notice of the new and present — except to regret that it is not what was in olden time. But there is a history being made today which is well worth compare with the record of Russian rule.

The change that is not decay can best be seen in a comparison of the native village, as it is, with what it was twenty, or even ten, years ago. The church and school, the sawmill and the tradesshops, and the society and example of Christian people in Sitka have done in the last score of years what was not done in two-thirds of a century of the Czar's domain. These are the forces which are transforming the hovel to the home, the muddy and benighted siwash to the enlightened and intelligent citizen, the brutal and barbarous practices of Shamanism, witchcraft and slavery to the orderly observance of Chris-

tian worship and the maintenance of a civilized domestic life, and are diffusing an air of refinement and a taste for improvement, to a great extent, through the "ranch."

Old Baranoff Castle is no more. Two years ago this only remaining link to the historic grandeur of imperial Sitka was destroyed by fire, but it can well be



CASTLE AT SITKA (Burned 1894).
From The Youth's Companion.

spared. Attention may be given now more fully to the modern town, with its evidences of healthful growth and the influences at work which are making this a place of peace, a center of education and a Christian community. Churches and schools have come since 1880, not for show, but to renovate and educate the people. The Industrial Training School, founded by Dr. Sheldon Jackson, and operated for nearly fifteen years, has been an immense lever with these sluggish, unsophisticated folk, to raise them into light, knowledge and joy. The model cottages, nearly a mile away from the old, native town, permit and encourage a privacy, freedom and comfort which are helpful in the training of another generation from whom may be expected even more manifest advancement than that already witnessed on the part

of the earlier graduates of this Christian academy. The trades taught and the shops where industries are carried on, the hospital, where object lessons in hygienic living and scientific treatment of diseases are daily shown, and the school-room, kitchen, laundry, sewing-room and bakery,—all under skilled and careful oversight, are among the various factors united in the work of raising Sitka and leavening many surrounding tribes of Alaskans represented by pupils in this large boarding-school.

The native village, stretched along the beach front, north of the "Castle Hill" (partly shown on the illustration on third page), is largely composed of new houses well built by native carpenters in modern style, the doors and windows alone marking a decided improvement on the old dark and smoky hovels occupied by these people twenty or thirty years ago. There are still many of the people who have not emerged from darkness and dirt. Their houses present a marked contrast to the neat and home-like dwellings of the "mission Christians." This picture shows a lot of sliced halibut or salmon hanging on rods in the open air, to be dried by the sun and then stored for winter use. Just beyond this is a canoe covered with blankets for protection from the sun, and in the distance is seen the United States Gunboat Pinta lying at anchor. Further on are Sitka's hundred isles.

"That, like glowing gems of verdure,
Dot and deck the Sound's fair surface.

* * * *

Here the waves, with fishes teeming,
Hold a healthful, glittering harvest."

The vicinity of Sitka is beautiful and grand in natural scenery; there is still here food for the poet and artist, as well as work and hope for the philanthropist. There is hardly a more charming bay or a better harbor anywhere known. To the resident as well as the occasional visitor, there are perpetual fascinations. The climate is healthful, mild and equable; the natural food supply is abundant; the mountains hold marvelous stores of almost undiscovered wealth; there are many inducements to the settler as there are many encouragements to the missionary. Sitka will "not sink forever;" it is rising newly fledged from the ashes of the past. C. T.

From Sitka.—Mrs. Heizer writes: "We are in the transition state from ignorance to knowledge. The new has many battles with the old. The scales waver, superstition and intelligence strangely commingling; but, 'Truths are first clouds, then rain, then harvest and food.'"

News from Sitka.

[The following notes have been sent by busy workers at the Mission, who have little time for reporting; they are so much occupied in doing. Further intelligence can be found in *The North Star*, printed at Sitka, and in *The Home Mission Monthly*, at 156 Fifth Avenue, New York.—ED.]

NOTES FROM THE MEDICAL DEPARTMENT.

Since the ingathering of the natives last fall, we have had the busiest season since the hospital was opened. The girl's ward has been full nearly all the time and a larger number of ranch people apply for admission than ever before, in fact, our wards are never without some of the natives from the ranch. Last week the prescriptions made in the hospital wards amounted to ninety, while at present we have nineteen in the building as patients.

Last week the operation of trephining was performed again at the hospital, the patient thus far doing well. This is the third time this winter this operation has been performed, all the patients having recovered. Our surgical work is increasing rapidly, and is one of the most satisfactory branches of the department.

Quite a number of the natives of the Greco-Russian church have been treated as in-patients at the hospital. Recently the new Russian priest, Father Anatolius, visited us to witness an operation on one of his church people.

In the eighteen months of my service there have been made nearly 4,000 prescriptions and ninety operations performed, many of these being serious.

Miss Gibson, the nurse, is as energetic and efficient as ever. The girls that have been under her training for only a little over a year, have made wonderful progress and are really valuable assistants in ward or operating room. Miss Gibson holds regular services in each ward every evening but one, when I conduct the exercises, and as a result of her faithful service the spiritual tone of the house has been most helpful. One terrible case of syphilis was lead to accept Christ through her gentle leading and kindly ministrations. B. K. WILBUR, M. D.

FROM THE TRAINING SCHOOL.

Much interest and enthusiasm has been shown in schoolroom work this year. The sewing-room is running like clock-work under Mrs. Carter's supervision.

Washington's birthday was celebrated at the training school in true patriotic style. The buildings and schoolrooms were decorated with flags and evergreens, the children were given a half-holiday, and in the evening an entertainment was given, consisting of music and recitations

appropriate to the occasion. The evening closed with a general sociable.

The work in the shops is one of the chief features of the school. The force of the carpenter boys have about completed the remodeling of the parsonage, and will soon begin work building a house for I. r. Wilbur. Mr. Gamble, general worker, takes a vacation of ninety days, beginning March 1. All departments of the school are in a prosperous condition, and the Lord is blessing the efforts of the workers at Sitka, and many have turned away from sin and sought the Savior.

W. P. SHULL.

were bending with pretty presents of every variety and color. Santa Claus gave us a great deal of assistance in the distribution of the presents, and kept up the fun until the close. Our storekeeper was present and gave the children a generous treat of candy, and I think all went home happy. I know all the young Endeavorers, who sent us such a ray of sunshine, must have enjoyed a happier Christmas themselves.

The first week of December was a very sad one here. On the 5th some of our people took a sick man over to the Hoonah village, across the Sound, to have the



NATIVE VILLAGE, SITKA, SHOWING THE CASTLE IN THE DISTANCE.

Engraved for *The Northern Light*.

Letter From Hoonah.

Our work has been very encouraging this winter. We have 115 enrolled at school. There has been a good deal of life in our town; two new houses finished, with the accompanying potlatching and feasting. One other very large house is being erected, also a new store building.

We had our entertainment in the church Christmas eve. Opening exercises consisted of prayer, Christmas carol, then, "Christ Was Born in Bethlehem," "Glory to God in the Highest," and at the close the "little tots" stood in front of the organ and sang, "Jesus Loves Me," in the native language. We were then entertained by Santa Claus, who made his appearance in a complete suit of fur. He made us a very amusing speech. This part the boys enjoyed immensely and cheered and cheered him. We had a very fine tree, fourteen feet high; the branches

"Indian doctor" perform over him, and he made out one of the party a witch. This man immediately retaliated by shooting the "doctor" and then fled for this place. Early the next morning our people were astir, and when I heard that they had bought \$30 worth of ammunition I thought it looked like war. Just after I had opened school we saw a big canoe come into our bay filled with blood-thirsty Indians, whooping and firing off their guns. They went through a war dance on the beach, then demanded the murderer. His friends tried in vain to settle with blankets, but they said, "No, life for life." In about an hour the poor man gave himself up and was shot by two of the Indian doctor's friends. One gun was accidentally discharged and another man was wounded. The next two weeks were spent in fixing up matters between the tribes, and ended with feasting and the peace dance.

About one year ago this old Indian doctor made out a young man of our school a witch, and after tying him up and starving him, he had the sick man shoot him. A stone was tied around his neck and he was dropped into the bay. He was the last Indian doctor of our tribe, and I hope his death will end witchcraft among them. Yours, in the work,
MAGGIE D. McFARLAND.

From Haines Mission.

A LETTER TO THE EDITOR.

Of course you have heard before this of the destruction by fire, on Sunday evening, January 19, of our Mission Home. The night was one of the coldest and fiercest of the winter. I had just stepped out of my study to see that the first bell was rung for evening service, and found all of our Mission boys, together with several from the village, trying to extinguish a little fire in the Government woodpile, which was piled against the schoolroom a year ago and had a few temporary boards over it, and consequently was very dry.

The night being terribly cold, the bell-boy, about twelve, thought he would make the fire burn better by clearing the draught, and took some ashes out, which he threw down at the corner of the building and the woodpile, while a dozen or more boys kept saying, "Don't, Gustus, pretty soon house all burning," but Gus saw no danger until too late.

A hundred pair of hands were at work in almost less time than it has taken to write thus much, but I think no human power could have saved us in such a fierce wind. In fifteen minutes we were all out in four feet of soft snow, without head-covering or overcoats or shawls or cloaks, cold and almost helpless.

We saved about half of the contents of the building. If the building was insured, I imagine the loss on the building itself was little or nothing, but the Mission probably lost about \$500 on furnishings. My personal loss was a little more and the teachers lost about everything except the clothes they had on and their money. Considering present prices and freight rates, I estimate the entire loss at about \$3,000, part of which, no doubt, is covered by insurance.

As soon as I saw the Home was gone, I began gathering up my precious charge and got them into the manse, which we were using for a storehouse and where, fortunately, most of our goods were stored, so that we have plenty to eat and some clothes as well as some bedding, but we are crowded as badly as the village

people in their communal houses, and we can not possibly keep comfortable in the cold weather.

I feel worse over the interruption of our work than over the financial loss, which I hope is comparatively small. We were in the midst of a splendid revival. The work in Chilkat was never in such a prosperous condition. It could be said of nine-tenths of the men, women and children of these villages, "Behold, he prayeth!" Such prayer-meetings I never saw before. The crowds in our small schoolrooms were such that we could scarcely breathe, and this had continued for more than three months.

Ten couples have been properly married; polygamy was broken up in three homes; one or two unequal marriages between old and young hindered; one separation between a blind old woman, old enough to be a grandmother, and a boy, accomplished; drunkenness, fighting, murders, witchcraft and potlatches wholly or nearly stopped, for the winter at least. A church of twenty-five was organized, some dozen or more infants baptized, more than a hundred professed conversions, I guess. A movement has been set on foot to close the stores on Sunday, which so far has amounted to practical success, because none of the natives will go to the stores on that day, and it is hoped the traders will soon fall in line. Sunday work and travel has all been stopped for the winter, at least. The day school was in the most prosperous condition it has ever been in. Well may we say, "The Lord hath done great things for us; whereof we are glad."

Of course, we see room for even greater advance, but as we look upon what has been done the past five months, we thank God and take courage in spite of our misfortune, for it cannot be that He who has brought us thus far will now forsake us since He has given us this sure word of promise, "I will never leave thee nor forsake thee." Yours fraternally,

W. W. WARNE.

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A JOURNAL OF MISSIONS IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

QUARTERLY,
No. 13.

FORT WRANGEL, JULY, 1896.

PER YEAR,
20 cts.

A Bird's-eye View.

As this issue of the paper will probably find its way into the hands of many who have not seen all the earlier numbers, it seems wise to make a brief summary of facts regarding the work of the Presbyterian Board of Home Missions in Alaska, and thus anticipate many inquiries.

Historically, the work covers nineteen years at the first station occupied—Fort Wrangel, where Mrs. A. R. McFarland began alone in 1877. The other missions have been in operation for ten to fifteen years, excepting those at Point Barrow and St. Lawrence Island.

Geographically, the work is confined to the southeastern strip of territory from Dixon Entrance to Lynn Canal, with the same two exceptions above named. There are eight points in all now occupied by missionaries of our church. In the order of their occupation they are as follows: Fort Wrangel (1877), Sitka (1878), Haines or Chilkat (1881), Hoonah (1881), Jackson or Howcan (1882), Juneau (1886), Point Barrow (1890), St. Lawrence Island (1894). Besides these, there are two or three other places, like Killisnoo and Klawack, where some light has been let in, although no missionaries are permanently located there. Then there is a new station about to be occupied at Saxman, in Tongass Narrows, but at present only a Government teacher and a day-school have come.

All the work in southeastern Alaska is among the Kling-it (or Thlinket) people, the various tribes of which speak the same language, with the one exception of the Hydah Mission, at Jackson, near Dixon Entrance. The Hydahs on Prince of Wales Island and adjoining islets, as well as Mr. Duncan's colony of Tsimpsheans, at New Metlakahla, are not truly Alaskans, but immigrants from British Columbia. The latter people have been here less than ten years. In nearly all the stations the missionaries are associated

in their work with day-school teachers employed by the National Government. Instruction is always in English, and the effort is constantly made to replace the native vernacular with the language of the American people, who are rapidly coming to repopulate the country from which the vices and luxuries of civiliza-



SEWING-ROOM AT SITKA TRAINING-SCHOOL.
ENGRAVED FOR THE NORTHERN LIGHT.

tion are removing the aborigines. There are eight Presbyterian churches, six made up chiefly of native communicants (at Wrangel, Jackson, Sitka, Juneau, Haines and Hoonah) and two for whites only (at Juneau and Sitka). At present, each of these churches has its own minister, except the church for whites at Sitka, which is supplied by Rev. A. E. Austin, missionary to the natives. The other ordained missionaries are: Rev. J. L. Gould, at Jackson; Rev. L. F. Jones and Rev. J. H. Condit, at Juneau; Rev. W. W. Warne, at Haines; Rev. A. C. Austin, at Hoonah, and Rev. C. Thwing, M. D., at Fort Wrangel. The Presbytery of Alaska was formed in 1884, and includes, besides the above, Rev. Dr. Jackson, Presbyterian missionary, and Rev. J. G. Brady, formerly missionary at Sitka. Annual meetings are held, usually at Sitka, in midsummer. As a rule, the ministers speak to their

congregations in English, and an educated native interprets sentence by sentence into the vernacular. The "Chinook jargon" answers at Wrangel and Jackson for ordinary week-day communications between natives and whites, and is used more or less at church services.

The mission schools at Sitka, Juneau, Haines and Jackson are supported by the Woman's Executive Committee of Home Missions, and over a score of teachers are engaged in training about 200 children at these boarding-schools. Two-thirds of these teachers, and about half the number of pupils, are at the Sitka Training-school. The instruction at these large "homes" is essentially religious and very practical. A family life is maintained as far as possible, although the "mothering" in the larger schools is a difficult matter and requires the most faithful vigilance of several "matrons." The minister is usually the paterfamilias and leads the scholars in daily worship, having also a careful oversight over their physical welfare and social relations. A resident physician and a trained nurse are constantly on duty at the mission hospital in Sitka, and patients are received from villages near and remote.

Contributions for the support of this work in Alaska should be sent to the Treasurer of the Board of Home Missions, 156 Fifth Avenue, New York City. Further information in regard to the field may be had on application to any one of the Secretaries of the Board at the same office.

C. T.

Sewing and Outing.

The small size of this paper does not allow the editor to make much use of scissors and paste brush, but the following, clipped from *The North Star*, is an interesting letter from the teacher of the sewing department at Sitka, Mrs. A. H. Carter, and forms a suitable companion to our picture of the sewing-room, on the first page:—

The days and weeks simply fly and are so short for all we wish to do. There has been an epidemic of sore eyes among the girls, la grippe in a mild form, and the two coming so close together made it harder than usual for us to accomplish even our regular work, and were it not for the account kept of all we do, one could hardly believe that with so few helpers we could do even what we have. However, with perseverance and the steady stitch, stitch, we have mended 3,830 pieces, and made 203 new articles. We often get discouraged and feel that work goes slow, but at the end of each month or quarter, as we reckon up the number of pieces for that time, we can but feel the girls have done well and earned the half-

holiday they get Saturday. As I sit by my window writing, and look over the bay, I see some of them with one of our workers going for a row to one of the islands. To those of our readers who only think of us as being in frozen Alaska with polar bears and icebergs, and the mercury on an average down to zero, let me ask if you have had the pleasure of going to the woods for a picnic this spring?

The 7th of March was a bright day and so warm we felt hungry for a trip to the islands. We packed our baskets, starting about one o'clock, and went to a sunny cove, and to our delight we found we could get clams in abundance. While a part of our number made a fire and put the water on to boil for coffee, the rest of us commenced digging clams. It was my first experience at it, and I must say it was great fun. We soon had enough ready to commence frying. Did ever anything taste as good! We had them fried with bacon, then baked and boiled. I assure you we had a delightful afternoon, and we all spoke of the friends at home and wondered if they could boast of an outdoor picnic the 7th of March. It is not all clouds and rain, although they predominate, but many days are bright, with such magnificent sunsets far surpassing anything I ever saw at home. And the long days are such a delight. Now it is not really dark at eight o'clock; a little later we can see to read without a light till nearly eleven. One must experience the long twilights to realize what a joy they are.

Editorial.

This issue begins the fourth year of this paper. The back numbers (1 to 12) will be sent to any new subscriber for 60 cents.

It is proposed to issue a "Woman's Edition" of *THE NORTHERN LIGHT*, perhaps in October. The work of the Woman's Executive Committee in Alaska, and the labors of the faithful women on the field, would certainly fill a book.

Contributions are seldom solicited in these columns, but it is well to remind the thoughtful reader that many of the workers in this remote land have to wait month after month often for the payment of overdue salaries. A dollar or more from each one whose eye falls on this note sent promptly to the perplexed Treasurer in New York would be a blessing all around.

A paragraph in the January issue about the need of a few surgical instruments brought a very generous response from the Mission Band of Willing Workers, in the First Presbyterian Church, New

York. The pocket-case of perfectly *aseptic* instruments came packed in a large box of clothing, toys, games, and other useful articles, all very acceptable and suitable for the missionary household. The Editor returns many hearty thanks to these kind new comrades in Christ.

The ladies of the same "Old First" Church have also remembered us—the Editor and family—with a bountiful supply of good things in the way of clothing for both summer and winter. A monthly illustrated magazine comes regularly from one of these good friends, and another has paid for a scholarship in our family "home," for the support of one of our native girls. These manifold tokens fill us with gratitude, almost to the point of embarrassment.



REV. LIVINGSTON F. JONES and his charming young wife came to Alaska in the summer of 1892, and had quite a novel experience in beginning housekeeping in two small rooms at the back of the public-school building in Killisnoo. They made a good start together and kept bravely on in the face of obstacles and opposition quite discouraging. The antagonism of the Greco-Russian Church was pronounced; but, little by little, the edge of the wedge entered. At last, one convert was won; then the one became ten, and the ten grew to twenty-one. Then came the trial of fire. The school was burned to the ground, and the young missionaries lost books, money, clothing, home—all in an hour. Yet they were ready to labor on, had there been any building for residence and meeting-house, or any promise of one. However, it was ordered otherwise. A stay of a few months was made at Sitka, where both Mr. and Mrs. Jones became endeared to the workers and natives alike. Then came the call to Juneau, in the fall of 1894, and a new start was made in a new home. There Mr. Jones assumed the pastorate of the native church, and also took charge of the home for boys and girls, built up by Rev. E. S. and Mrs. Willard. Since then, there has been a constant and wholesome growth of the church. At the writing of this notice,

Mr. and Mrs. Jones are enjoying a leave of absence for a few weeks in California. Taking advantage of this temporary absence, we give the accompanying miniature portraits of Mr. and Mrs. Jones—without permission.

Notes and News.

The reinforcements in the ranks of our workers are, to us in the field, some compensation for the cutting down of the work in some branches.

A fine group picture of the mission force at Sitka appeared in *Home Mission Monthly*, of New York, and *The North Star*, Sitka, for June.



Rev. Mr. Jones wrote from Juneau, recently: "In looking over my record, I find that forty-one have been added to the church on profession since I came here. There have been thirty-five infant baptisms, twenty-one marriages and twenty-six funerals. We are encouraged that now and then we receive new scholarships for pupils in the 'home.' These are what we need to carry on our work."

Rev. J. H. Condit came from Wapello, Ia., in May, to take pastoral charge of the church for whites at Juneau. This is familiarly known as the "Log Cabin Church." The white population of Juneau has nearly doubled in the last year, and the field is in great need of cultivation.

Mrs. Maggie D. McFarland has been laboring faithfully for seventeen years in Alaska, spending the first four or five at Fort Wrangel (with Mrs. A. R. McFarland), and since 1884 living at Hoonah. We hear she is to have a temporary respite from her labors in the field, and seek needed recuperation in an eastern trip.

Some of the Taku natives are preparing for a feast and potlatch early in July. A large number of the Wrangel people are invited, and it is said a steam tug is to be sent to tow a fleet of canoes from the Stikine Village to the Taku Inlet. One of the Wrangel men is employed in carving out a huge wooden raven, with outspread wings, to be erected at the door of the Taku chief who is to give the feast.

Rev. Alvin C. Austin, from McCormick Seminary, Chicago, came with his family by the first boat in June, to enter missionary work at Hoonah. The native church there has been without a pastor for some two years past, and the new shepherd will be given a hearty welcome.

The rebuilding of the Haines mission home is not only assured, but under way. An experienced builder has gone to Chilkat from Portland, Oregon, and the materials for a commodious structure shipped in advance. It is very gratifying to see this forward movement in contrast to so many backward steps in other directions.

Rev. Mr. Condit, the new missionary to the white settlers in Juneau, writes: "We feel very much encouraged in the beginning of our work here, in view of the condition of affairs in the 'Log Church.' There are a number of substantial, earnest Christians ready to take up church work. In fact, they have been working almost without a leader. A Sabbath-school with over forty scholars has been sustained, and will, I hope, prove the nucleus around which a strong church may be gathered.

At Fort Wrangel.

Hon. Wm. A. Kelly has very acceptably filled the office of United States Commissioner at Fort Wrangel for the past four years and has now surrendered his office and gone for a trip to the states. His successor has not yet appeared.

Miss Lizzie Morris, of the Friends Mission at Kake village, has come to the Wrangel Home for a summer sojourn. Her appearance, early in June, was very timely and her presence and willing aid in missionary work are quite welcome.

A short time ago, Mrs. Thwing's Sunday-school class joined her in a freewill offering towards the new building at Haines Mission. The scholars—all adult women—were greatly pleased in receiving, a few weeks later, manifold typewritten acknowledgments of their gift from the ladies of the New-York office. These papers will, no doubt, be treasured up for years to come.

Miss Jessie Freeman, a niece of Mrs. McFarland, of the Hydah Mission, has spent the month of May with Mrs. Thwing and has given very efficient help in the management and provisioning of the household. The size of the mission family at present (comprising four native girls, besides the three boys and two adults) makes the services of such an assistant almost indispensable.

Dr. and Mrs. Thwing are receiving congratulations upon the arrival of another "son and heir." Little Prentiss chose a beautiful day in May (the 19th) to make his debut. His appearance, as a veritable *freshman*, has necessitated the promotion of Newbliss and Payson to the sophomore and junior classes.

About sixty natives from Tongass arrived February 1 to attend the feast for which Chief Shakes had arranged. The canoes came to shore amid great shouting and singing by the reception committee of Fort Wrangel—that is, the whole town. The new totem pole was raised by the united Bear families of Tongass and Wrangel a week later, and several days of feasting and dancing followed. The celebration was concluded by the great potlatch, at which over 800 blankets, it is said, were given away by the Raven clan.

From Hydah Mission.

Rev. J. L. Gould writes: "A pleasant object lesson and evidence of advancement was a triple wedding in our church a few evenings since. The contracting parties were all of high caste and the most aristocratic class. But the influence of Christianity and civilization has been to bring them to right ways of thinking and a desire to be only the equal of respectable people above or below. They were all, but perhaps more especially the girls, examples of what a Christian home can do for a heathen people. They are bright young people, and we are very hopeful for their future and their influence. If mission influence has not been what it should have been for these six young people, it has done what is infinitely beyond a value to be computed by dollars and cents as in the value of a human soul. These are a few among the many, and yet there are those who would destroy it all."

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THE NORTHERN LIGHT:

A JOURNAL OF MISSIONS IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

QUARTERLY,
No. 14.

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By REV. CLARENCE THWING, M. D.

A Quarterly Exponent of the Work of Presbyterian Missions in Alaska, for the Information of Christian Endeavor Societies and Other Contributors to the Support of the Work.

TEN COPIES TO ONE ADDRESS, \$1 A YEAR.

"The same came for a witness, to bear witness of the Light."

THIS issue is intended to be, as far as possible, a *Woman's Edition*, though not in the usual sense of that term. There is but one woman at the office of publication to assist in the editorial and other work of preparing and mailing the paper, but the space has been given chiefly to some mention of the work of and for women in Alaska.

OVER two dozen women connected with our church are engaged in mission work in Alaska, but not all are employed by the Presbyterian Board. Half of these workers are at Sitka and the rest divided among the missions at Hoonah, Haines, Juneau, Jackson and Wrangel,—two or three only at each place. There is work enough for more women at each of the fourteen or fifteen native villages in Southeastern Alaska, but no funds are at hand to send other teachers, nurses and home-keepers. The Sitka village is larger than many others, but only one or two of the dozen Christian women there have time and hands free enough to visit the native homes, minister to the wants of women and children in sickness or distress, and give hints as to housekeeping and domestic economy. More hands are needed in all mission fields, but Alaska affords peculiar opportunities for the gentle ministry and friendly visiting of Christian women.

WHILE pastors and superintendents are essential to mission work and may be the men of the station, the possibilities in results, the details in execution, depend more upon the women than may be realized by those who only read the reports. Not only is it true that he is not good for man to be alone, and that he is not good if alone, but in mission work his best effort needs to be supplemented by

woman's work. Perhaps nowhere have women been more self-sacrificing than in Alaska, nor with better results. However much there may be in the written history, in the unwritten is infinitely more. Their heroism and the good they have done will not be known in this life.

A RECENT number of *The Occident* had an interesting account of the visit of a young lady from California to the Sitka Mission. She went to "see if there really was such a personage" as the lady who was understood to be the special object for the contributions of Christian Endeavorers in that State. The sharp eyes of this young lady succeeded in finding the missionary, who had before only existed in name to her, and was enthusiastic in praise of this newly-found friend, saying: "She has the *best* face I think I ever saw—not pretty, exactly, but such kind eyes—and she is *so* good, and the natives think everything of her. She was so perfectly lovely we stayed there all the time and didn't 'do' Sitka at all." It would be helpful to other contributors if they could only call and see, in their every-day life, the missionary women in Alaska. They are real, live people, and are very useful if not all strictly handsome.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

"Among whom ye shine as lights in the world."

THE GOSPEL AT HYDAH.

"Let us walk in the light of the Lord."

Miss Manning writes thus of some features of the work among the Hydah girls and women, whom she has but recently left to go to Sitka. It has been a pleasure to have these slides [Scripture views for magic lantern]; they fit in with mine so nicely, and then I have been able to draw such excellent spiritual lessons from them. "Christ the Comforter" has been a great help to some of our girls as well as to ourselves in these trying times. When I have shown this view some of the girls have most always started, "'Tis so sweet to trust in Jesus."

We have an Indian woman who is fast going with consumption. She was once a

slave, and since her freedom she sold herself and child into sin and shame for years at Juneau. She is not able to understand English, so the girls of the Home were urged to talk to her, in her own language, of her sins and Christ's willingness to save. A few weeks ago she expressed a desire to be baptized, saying she felt that she knew enough about God to be washed, and wanted Mr. Gould to come and wash her, for she wanted to see God when she died. The Sunday she was baptized we all went down to her house—both teachers and scholars. It was a scene I shall never forget—solemn and impressive. She was sitting with her feet in the ashes, wrapped in a blanket and a child near her: both had just opened their eyes heavenward, and both were soon to pass into the beyond. Oh, what Heaven must be to such!

The following Friday little Maggie was there, I believe. She seemed to love the story of Jesus much. She was a child who said but little, yet her eyes would fill with tears as she looked so earnestly at you while you talked to her of Jesus and his love. Not long before her death she sang, "Who'll be the next to follow Jesus?"

Tonight we go over to Jennie with the Bible views. The girls who are Christians explain the views and pray in Hydah. The last time we went there, two of the girls spoke so earnestly I could not help feeling it was soul speaking to soul; though I could not understand what they were saying.

RETRENCHMENT AGAIN.

"A recent order of the Board necessitated the closing of the school at Jackson. This was most unfortunate as it occurred at a time of increased spiritual interest. The work has been prosperous and encouraging, and this backward step is most sad. The plan was to transfer as many of the Jackson pupils as possible to Sitka, but at least half the parents refused to allow their children to go so far away from home; hence the closing of this school sends many of the pupils to their old life of heathenism."—*North Star*.

This brief statement of fact shows very little of the grief and pain felt by many of the missionaries who find it hard to reconcile themselves to the situation which exists. While there is no questioning of the wisdom of the Board's action, under the circumstances, there is yet a feeling as if there must be a wrong somewhere to be righted, some conditions which ought not to be allowed to work havoc with the progress of the kingdom in Alaska. The workers here are ready to make any sacrifices that may be necessary, but are all our Eastern friends equally ready to deny themselves for the good of the cause?

We take the liberty of copying a few lines from private letters of Mrs. A. R.

McFarland: "The action of the Board with reference to our work here just makes me sick, the whole mission was in such a prosperous condition. We have a hope yet the Lord will not allow it to be entirely closed. . . I feel that it is almost more than I can bear. . . It has distressed me so much to be compelled to send my children out and have them scattered as they are. We can only pray that God will make the seed that has been sown in their hearts as a wall of strength around them in the hour of temptation and trial that we know will surely come to them."

Miss Manning feels equal regret but looks hopefully on the bright side when she says, "What a comfort to feel that our Heavenly Father doeth all things *well*. It may not be our way, still it is His way and the best way."

"The Lord will lighten my darkness."

FIELD NOTES.

JUNEAU. *Rev. Mr. Jones writes*: During the quarter ending September 1st, several things occurred which made it quite an eventful one in the history of our little Home. We have had cause both for mourning and rejoicing. Within one month two of our children were snatched from us by the hand of Death. Both were victims of consumption, resulting from la grippe which tried the constitutions of all our children last winter. Thus our cause for mourning. Both were very promising boys. But whilst the Lord has afflicted us, He has also blessed us. At our late communion we had the pleasure of receiving six into the Church on profession of faith, and four were our Home girls. Eight in all were received during the quarter. Three infants were baptized and one native marriage performed. In the Home some changes have taken place. Two new boys have been taken to occupy the scholarships of those whom we mourn. One of our large boys was transferred to Sitka and another from the ranch taken in his place. Improvements on the premises have been made in the way of new sidewalks, outbuildings, and some furnishings inside. And not the least of events was the meeting of the Alaska Presbytery here, whom we had the pleasure of entertaining. So on the whole it has been quite a busy and eventful quarter with us.

HOONAH. "Mrs. J. W. McFarland has been the brave substitute of her husband since his death three years ago, doing pastoral work besides her teaching. Now she welcomes the new missionary, Mr. Alvin Austin, with his wife and chil-

dren, and 'lends a helping hand,' as she says, 'in getting them settled.' Mrs. McFarland will now enjoy a well-earned vacation, having had but one short rest in all her seventeen years in Alaska."—

Assembly Herald.

SITKA. Hospital work has been comparatively light during the summer and the health of the school generally good. The opportunity has been seized to have the hospital disinfected and some needed repairs made. Very faithful work is done here by a very modest woman.

A letter from Miss Gibson in the *H. M. Monthly* for October tells of the measles in the Training-school, which had been confined to the girls' side of the Home, and of the doctor's perseverance and success in learning to smoke—salmon, after first catching the fish.



KILLISNOO, ALASKA.—WAITING FOR A PASTOR.

Edward Marsden, a native Tshimpshewan, educated at this school and later at Marietta College, is now taking the course at Lane Seminary. He visited Alaska this summer, and on his return took a number of pupils to enter the Carlisle Training-school.

JACKSON. Rev. Mr. Gould paid a brief visit to Wrangel in August, and joining the missionary there, proceeded on to the meeting of the Presbytery at Juneau.

The ladies of Hydah Mission have been taking their vacation at home, Mrs. Gould visiting outlying stations and assisting in whatever is best to be done for the people of such tribes and nationalities as assemble at the canneries and salteries for the fishing season, and finding abundant opportunity for exercising restraint and sowing the seed; Mrs. McFarland, meantime, holding the fort and caring for such children as have no other refuge since the closing of the boarding departments. In the absence of the pastor these two attend

to all the varied duties common to a native mission, including pulpit services, Sunday-school, prayer-meetings, Y. P. S. C. E. and so on—not forgetting to keep open house. The experience of these ladies,—the one for seventeen years and the other for fourteen years in this country,—enables them to adapt themselves to their unique environments and to become acquainted with the manners, customs and needs of the people who have been sitting in the darkness of this corner of the earth.

Rev. Mr. Gould writes: Our people are wandering up and down the earth [during the summer], so we have few at home. Sunday we thought our church would be empty, yet there were nearly 100 at morning service and Sunday-school, and at the prayer-meeting 26 public prayers offered. The work is the Lord's: we will trust him.

BRIEF MENTION.

Miss A. J. Manning, of the Hydah Mission, was recently transferred to Sitka, with six native girls, and is now at work with characteristic energy as matron of the Girl's Home in the Training-school.

Miss Lizzie Morris, of the Friend's Mission at Kake Village, spent part of the summer helping Mrs. Thwing at Fort Wrangel. Miss Hunnicut, from the same mission, is now teaching the Government school for white children at Douglas Island.

Miss Fanny Willard, of the Chilkat Mission, and Miss Florence Wells, both native girls educated in the eastern states, have entered on their fall work of teaching, after a summer holiday at Sitka. The latter has been appointed teacher in the Government school for Indians at Chemawa, Oregon.

The first wedding of missionaries in Alaska for many years took place in Sitka, at dawn, August 4, when Miss Hattie E. Weaver, who has been for three years matron of the Girl's Home, was united in marriage to Mr. George J. Beck, the mission carpentry teacher. They have the prayers and good wishes of all.

Two new teachers reached Sitka this summer. Miss Olga Hilton, a Russian girl, born at Sitka, but educated at Northfield, has come to give instruction in cooking at the mission; and Miss Flora Campbell, an Alaskan, also educated in the East, has been appointed assistant in the Government day school for natives.

ONE WOMAN'S WORK.

My hands are so full at present, I have not much time to spare for letter-writing. My housework, children and callers take up lots of time. The tourist season is over now, and I must say I am thankful. While we dearly love to see some of the people, most of those who visit Alaska are godless, Sabbath-breaking people, and the boats bring liquor every time they come in. When one boat was at the wharf, a native policeman caught two white men peddling whisky through the native village. Seeing his badge, they gave him the bottles and ran, to avoid arrest. Other visitors buy curios on the Sabbath, or encourage natives to array themselves in their heathenish costumes and sing and dance for show. This does not in any way help our work. But in the face of opposition and obstacles, God's word is prospering here. We have several earnest, devout Christians, and on Sabbath mornings there are often, so many at church that I wonder where they all come from.

A short time ago we had much encouragement in being allowed to take entire charge of a girl's funeral. She had been a pupil at Sitka, and died here with a bright faith in Jesus as her saviour. It would take too long to explain what it means here to have a *Christian* funeral. I had to help make the shroud and prepare wreaths for the coffin (which we had to pay for) and we had no little difficulty in getting men to bring it up to church for the service. Then the minister went with the friends in a canoe to the grave. I went also with the children in our own boat. It was altogether different from the ordinary burial, with heathen songs, tobacco smoke, feasting, etc. Some natives have since said that they wanted to be buried in the same way.

Since I began to write, just after dark, we have been serenaded by some native young men with hymns and Christmas songs. It did sound beautiful in the clear night air. I am so sleepy now I can write no more.

Fort Wrangel. LOTTIE THWING.

If this paragraph be marked with blue pencil, it will indicate that your subscription has expired, or that you have been getting a free copy, and a subscription is asked for.

Christian Endeavorers who receive this paper are kindly asked to make some effort to secure subscriptions for "THE NORTHERN LIGHT." Packages of ten or more copies to one address will be sent at reduced rates for S. S. or C. E. readers. Try to get up a club of ten or twenty: it won't cost over ten cents apiece for a year if the papers are mailed together each quarter, and some free copies will be included in each package.

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EDITOR'S CORNER.

As it was not convenient to get this number out in October, the date has been changed. It will also be a month later than usual with the next issue, which will probably be ready in February.

It was planned to have a portrait and biographical sketch of one of our most esteemed woman missionaries in this number, but the engraving was not received in time, and so both must wait.

"THE NORTHERN LIGHT" is prayerfully prepared for the press, and the prayers with the good wishes of the readers are solicited. A column might be filled with the words of approval and appreciation from those who have subscribed for the paper.

Interesting letters from Mrs. Austin, of Sitka, and Mrs. Gould, of Hydah Mission, have appeared in the *H. M. Monthly* recently, and extracts would be given if space would permit. Readers are referred to pages 145 and 178 of that interesting missionary magazine.

Among the distinguished callers at this office, at the mission, during the summer were Rev. Wendell Prime, of N. Y., Bishop Kidley of B. C., Rev. Dr. J. M. Ludlow, of N. J., Rev. Dr. H. A. Johnston, of Chicago, and Rev. Dr. E. P. Hill, of Portland, Or. Some of the gentlemen have spoken very kindly of us and our efforts in published accounts of their visit to Alaska.

When Dr. Hill was with us, on a Sunday evening in July, we had a double christening at our mission church. Little Samuel Prentiss (Thwing) and Lottie Thwing (Blake)—a native baby—were publicly dedicated to God, at the close of our native prayer-meeting. Both these little ones have since been adopted into the "Baby Mission Band" of the First Presbyterian Church, Portland.

The Editor enjoyed a trip to Juneau in August to attend the annual meeting of the Alaska Presbytery, and was very courteously entertained by the ladies at the mission. Master Payson, now over five years old, went along too and had a good time. The meeting was a fruitful and helpful one, and plans were made for making subsequent meetings still more profitable. Rev. J. H. Condit, the new pastor of "The Northern Light Presbyterian Church," Juneau, was elected stated clerk, and Rev. J. L. Gould, moderator. Rev. L. F. Jones was chosen to represent us at the next General Assembly. Another \$25 was subscribed to the Presbyterial Mission Fund for church extension in Alaska. Killisnoo, Saxman and other vacant fields were remembered and arrangements made for visitation and oversight. The new church at Haines, starting out with 25 members, was welcomed to our fellowship and enrolled. Efforts will be made to organize one or two other churches the coming year, at places "ready for the harvest." May the Master send more "laborers to his harvest."

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QUARTERLY,
NO. 15.

FORT WRANGEL, FEBRUARY, 1897.

PER YEAR,
20 CTS.

"When I sit in darkness, the Lord shall be a light unto me."

ABOUT FORT WRANGEL.

THE request has been made repeatedly that more about the editor's own station, his work and his family, should appear in these pages. This time there will not be much except such news and comment, as there has been more than usual of interest and importance going on here, and less time to secure contributions from other places.

For two months past the workers here have had the busiest season of the year, and the happiest. The editor's time and hands have been so fully employed that no opportunity has been found to write of what is being seen and done: hence, this number will be rather late in reaching subscribers. The good news of religious awakening, and of progress in some lines of right endeavor will perhaps compensate for this delay. Nineteen marriages and twenty-two baptisms (nine being adults) are a part of the quarter's record.

Much of the happening here is not pleasant to report,—sickness, destitution, drunkenness, arrests for disorderly conduct, fines and imprisonment; but there is a brighter side, and, thank God, we are coming to see more and more of it. There are new attendants upon divine worship, new voices in the prayer-meeting, and old voices, long still, speaking again; there are volunteer signers of the pledge, requests for marriage and for baptism, and promises to lead a better life. We seem to be at the entering in of a new day. May the Sun of Righteousness speedily "arise with healing in His wings."

This is a great day with Alaskan children of all ages. The gray-haired Thlinket, as well as the youngest boy or girl, looks forward with eager anticipation to the Christmas tree with its gifts and good cheer. Every one hopes to be remembered in some way. There is a kind of pathetic humor in the childlike request of some old man or woman that some present be given at the Christmas celebration. At Wrangel, it is the custom to provide a gift for every child in town and for the adult

natives who regularly attend Sabbath-school. The usual entertainment, consisting of singing, recitations and music, drew a full house, with standing room taken. Evergreen decorations, Chinese lanterns, and a tree, lighted with candles and laden with ornaments, made the church bright and pretty. At the end of the program, candy and apples were distributed to all and appropriate toys given to the children. Young and old alike enjoyed the evening. A few days later, some twenty natives belonging to Mrs. Thwing's adult Bible class were gathered at the minister's house, seated at tables, and served with a lunch of canned salmon, fresh bread, cakes and coffee, and then given some little tokens, ornamental or useful, as rewards for faithful attendance and interest in the Sunday-school. Then a song was sung in Thlinket, a prayer offered, and the grown-up children went home grateful and happy.

This was observed with even more than usual respect by the Christian natives and those in sympathy with the church though not members. A meeting was held every afternoon at one house or another, and those who attended showed marked interest. At one meeting where twenty-five were present, besides young children, there were eighteen who spoke and prayed. The Wednesday

Week of Prayer. held at the church vestry. The former, a temperance meeting, was led by a Christian lady from Victoria, temporarily residing at Wrangel, and at the close there were twelve names added to a total abstinence pledge. Mrs. Thwing conducted the latter meeting, and our Christian school-teacher, Miss Kelsey, was present. The prayer for families was particularly timely, as two parents (having six children) came to be united in legal marriage at this meeting, and at the close remained with others to be examined by the session for admission to the church.

The prayer week was closed very appropriately with a Sabbath lesson on "the new birth;" the baptism of six adults and five children, and the Lord's supper, at which thirty communicants were present. Previous to the communion, a native of

approved character was ordained to the office of elder. His name is Andrew Kläk-wuts, and he is also one of the Government policemen employed here. On this Sunday evening, January 10, there was a real house-warming at the new Christian Endeavor chapel, which has just been built in the native village. There were about seventy present—all that the room would seat—and they sang and prayed with true fervor. In a few minutes over an hour, twenty-two took part in prayer or testimony, several arising for the first time to declare themselves on the Lord's side. It was indeed a hearty and impromptu dedication service—the best prayer-meeting in five winters.

For several years the need of a parish hall at Fort Wrangel has been apparent. The church is on a hill just between the native and white portions of the town, and some of the old people living at a distance complain of bad walking and the steep hill when the ground is icy. This has been a frequent excuse for non-attendance at the second service on Sabbath and the mid-week prayer-meeting. There

are many purposes for which a room in the central part of the native ranch is needed besides for religious worship. The church is not a place for games and sport, and it is not accessible enough or suitable for a reading-room or for band practice. It is hardly the place for a sociable, when there is to be eating and drinking. Its large size makes it inconvenient for Bible classes or evening school on week days, and for summer prayer-meetings when only a few natives are in town. The Government school-house is still less accessible and more remote from the ranch. It has therefore seemed desirable that a suitable place should be provided which should be a supplement and auxiliary to the church as a place of worship, and also for secular amusement, mental and physical culture.

The question of the means necessary to build was for a time an obstacle, as no place could be rented that would answer the purposes. It was evident in these times of embarrassment that no appeal for money could be entertained by the Board of Home Missions or should be made to those supporting the Board in its work already in hand. The matter was made the subject of prayer, and, after a season of waiting, help came unexpectedly. A summer visitor, the Rev. Dr. H. A. Johnston, of Chicago, who was inquiring about the field and the work, raised the question what particular need or desire the missionary had which could be

presented to friends wishing to contribute. Here was the opportunity; the needed hall was mentioned and its possible uses enumerated. As the steamer was leaving, the matter was dropped but not forgotten. About the middle of November, word came that Dr. Johnston would be able to raise \$200 toward the building, and that work might be commenced at once. This amount in addition to the private means of the missionary seemed sufficient for immediate needs, so building materials were purchased and the work begun. A little more than the amount promised has been received* and expended, and there is now a nearly completed building, light, airy and commodious—but a little in debt.

The hall is 20 feet wide, 36 feet deep, and a story and a half high. The front room, 20 × 24 feet, is 12 feet high and is intended for a gymnasium or amusement hall, and for large gatherings. In the rear is a small room, 12 × 20, and 10 feet high, for chapel, reading-room, evening school, and Bible classes. Along the north side of the building is a lean-to, about 7 × 52 feet, for a bowling-alley, opening into the playroom. Upstairs is a small east room over the chapel, yet unfinished, but suitable for a janitor's lodging or for the bandroom. The hall and bowling-alley have now cost about \$350, and something more will be needed for apparatus.

The use already made of the house, while unfinished and unequipped, and the interest shown in the prayer-meetings, as well as in social gatherings there, have justified the wisdom of erecting it where it is. The natives can understand the minister's interest in them when shown in such a practical way. Those who have aided him in starting this new lever for raising these people have the thanks of a people who are just learning to be intelligent citizens and trying to be Christian men and women. This building has been named *Christian Endeavor Hall*, or chapel, because it stands for, encourages and incites to the best effort in physical, mental and spiritual culture. It is hoped to give a picture of the building in a future issue of this paper, with a further report of progress.

The North Star, printed monthly at Sitka, comes very regularly and promptly from the press. It is a valuable paper for 50 cents a year.

*List of subscriptions to the Hall: Messrs. William Blair, Henry C. Durand, Marshall Field, Marvin Hughitt, Howard A. Johnston, Thomas Lord and Henry J. Willard, \$25 each; Messrs. F. R. Otis, A. G. Pettibone and Ezra J. Warner, \$10 each; Messrs. H. W. Dudley and H. G. Holloway and Mrs. H. M. Matthews, \$5 each; Mrs. W. A. McLean, \$2.

The natives at Wrangel constantly use the Thlinket equivalent for "endeavor" in their prayer-meeting talks. **Christian Endeavor.** Co-kwa-glen-ha (I will try, or I am trying) is the expression used by all who are earnestly seeking to follow the Master and do his will. It

reliable. They do not many of them care to take part in meeting, and seldom attend. The pledge is beyond them at present. The effort is made to win the young as well as the old to a Christian life, but with less success, as youth has so much desire for pleasure and freedom.

Recently, however, there have been a number of additions to the Christian white people in Wrangel, and a meeting was held January 19, at which a Senior Christian Endeavor Society was organized with ten active members. Mr. A. T. Bennett (manager of the saw-mill) was chosen President and Miss A. R. Kelsey (Government teacher), Vice-President. Mrs. C. Thwing is the Corresponding Secretary, Mrs. D. McKinnon, Recording Secretary and Mr. D. Sinclair, Treasurer. A weekly meeting is held on Tuesday evening. The committees are not yet fully organized, but there is an interest on the part of some of the members which is quite promising.

A recent visit of the assistant district attorney to Wrangel, directed attention to the so-called Edmunds Act, which it was thought he might seek to enforce by prosecuting cases of illicit cohabitation (quite numerous here as elsewhere in Alaska). It was found, however, that he would not do anything unless someone should file a complaint. But the fact is that few of the citizens of this Territory seem to care to have this law, or the prohibitory law, enforced. No one is willing to make complaint of offenses against common morality and decency, and so violators of the laws go unpunished.

The missionary at Wrangel, in order to give the natives an object lesson, after finding his counsels unavailing, entered complaint against a native (a professing Christian!) who had been living for nearly twenty years with a Hydah woman, but was unwilling to marry her, though knowing well the law. A small fine was imposed, as the man admitted his guilt, only justifying himself by the example of lewd whites; but he did not wish to pay the fine, preferring to spend a week in jail. The knowledge of his punishment spread through the village; the natives readily understood the situation and became willing to comply with the law. In the week following there were ten couples married (all but one by the minister); and, in all, the past six weeks there have been eighteen couples joined in marriage at church or in the new Hall—all of them parties who were living in violation of the law.



ALASKAN DANCING COSTUME.

has not seemed expedient as yet to organize an Endeavor Society among the natives. The most earnest Christians are well on in life and usually unable to read the Bible, but they attend and take part in the prayer-meetings willingly and quite regularly. The young people, on the other hand—even the graduates of mission schools—are very unstable and un-

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SITKA MISSION HOSPITAL.

From the Annual Report of Dr. B. K. Wilbur.

THIS hospital has now been over two years under the present management. Various needed repairs and improvements have been made the past year. Over \$360 were received, chiefly for medical fees, and used to meet current expenses.

At present there are four young women being trained as nurses by Miss Gibson and Dr. Wilbur. Religious services are held every evening in the wards and the Sunday-school lesson taught each Sunday by the head-nurse (Miss Gibson). A weekly meeting is also conducted by Rev. Mr. Austin.

There are 22 beds now maintained, and 191 cases have been received for treatment, averaging about 14 days each. Over 80 per cent. of recoveries are recorded. There were 93 operations and but one death (from shock). Four deaths were due to pulmonary consumption. Over 1150 attendances were given in the doctor's office. Two epidemics—German measles and influenza—helped to swell the number of cases treated. Of the out-patients, 79 were pupils in the Training-school and 36 natives in the village.

A VISIT TO SAXMAN.

ON the steamer leaving Wrangel January 13, the editor started to make a pastoral call upon the natives of the Tongass and Cape Fox tribes living at Kitchikan and Saxman,—the new town growing up around the Government school taught by Mr. J. W. Young. Providentially, the same steamer was taking Mr. Beck, of the Sitka Mission, to the same place. He was going to reconnoiter in view of an expected transfer, next summer, to this new station. Neither knew that the other had this field in mind at this time, but it was pleasant to join forces and work together.

We arrived at Mr. Young's school-house in a pouring rain and received a warm welcome from teacher and natives. In the evening of the 14th the school-room was filled with old and young; a number of Bible pictures were shown

with a magic lantern, a Scripture lesson was read, and we talked awhile to them; afterward listening to the words they had to say to us. Several members of the Council of Twelve voiced the desire of all for a minister and his wife to come and be their leaders. They also spoke of their purpose to forsake their old customs and, as far as possible, imitate the ways of Christian white people. An adjourned meeting was held the next day at the new house of Chief Kahshakes, when a dozen more speeches were made and interpreted to us, and in the afternoon this old chief was joined in lawful wedlock to his wife of many years. This was the first marriage solemnized at the new village and it was announced by the firing of a cannon and ringing of the school bell. Several made request to be baptized, but were put off until a church can be duly organized—we hope very soon. It was hard to come away, but the missionary was needed at Wrangel and had to go when the steamer came. Another call may be made about the 4th of July, if the natives gather then.

EDITOR'S CORNER.

"The Thlinkets of Southeastern Alaska," by Miss Frances Knapp, of Seattle, is a new book of more than transient value. Space will be reserved for a review of this excellent volume in the next issue.

This book is offered as a premium for subscribers to *THE NORTHERN LIGHT*, as follows: For two new names, or one renewal, and \$1.50 (the retail price of the book alone); for ten new names and \$2.50, or for ten copies to one address and \$2; for fifteen new names, or fifty copies to one address, and \$3. Anyone wishing sample copies to circulate in the attempt to get subscribers will be freely supplied on receipt of stamp for postage.

Although a pleasant task to prepare these pages for the many friends interested in and contributing to the cause of Christ in Alaska, it is something of a burden on the time and purse to circulate 4000 copies of the paper, even but once in three months. In this little town one cannot get help to fold, wrap and address a periodical as readily as elsewhere, and so it is the editor's wish to send the paper, as far as possible, in packages of ten to a hundred copies, to be distributed by the subscriber. The rates are \$1 for ten copies, or \$5 for one hundred copies a year. Those who like the paper themselves can easily help to support and circulate it.

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THE NORTHERN LIGHT:

A JOURNAL OF MISSIONS IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

QUARTERLY,
No. 16.

FORT WRANGEL, MAY, 1897

PER YEAR,
20 CTS.

"If we walk in the light, as He is in the light, we have fellowship one with another."

A VETERAN MISSIONARY.

Twenty years ago this summer, a woman who was devoted to the cause of Christ and had long labored in various home mission fields, having been bereaved of her husband, yet being unwearied in her missionary zeal, was waiting at Portland, Oregon, for an opportunity to engage in further service. While there she learned of the need of missionary work in Alaska and that *there was no one there laboring to save the people* who had been ten years under the U. S. flag, except a native from the M. E. mission, Port Simpson. Mrs. A. R. McFarland gladly volunteered to enter this field. Friends in Portland contributed funds for her expenses, and she came to Fort Wrangel to begin a work of faith and labor of love which has been continued almost without interruption for a score of years. At Wrangel and Sitka for nine years, among the Thlinkets, and at the Hydah Mission (Jackson P. O.) for the past eleven years, she has toiled on heroically, amid untold privations and discouragements (twice scourged by fire and often in feeble health), training hundreds of Alaska youth of both sexes who everywhere remember her with respect and affection.

We have taken the privilege to reprint here a portrait of Mrs. McFarland, which appeared in the *Home Mission Monthly* about two years ago. A brief sketch of her life is appended and a part of a private letter written to the editor. All are pub-

lished without her knowledge or consent. But we believe we shall merit the thanks of a great number of her friends and admirers.

BIOGRAPHICAL SKETCH.

Born in Virginia and educated at Steubenville, Ohio, Miss Amanda Reed was a school teacher for some time in the Ohio Valley, State of Virginia. After her marriage with Rev. D. F. McFarland, D. D., she labored with him in school and mission work for ten years in Illinois. In 1867 they founded the Presbyterian Mission at Santa Fé, N. M., which was and is an institution of wide evangelical influence in that city and surrounding country. The health of Dr. McFarland requiring a change, they resided for a time at San Diego, California. Later they removed to Idaho and did mission work at Lapwai, where Dr. McFarland's death occurred. Mrs. Mc-

Farland then visited Portland, Oregon. Her heart was touched by what she heard of moral destitution in Alaska, and she at once determined to go to that "field of ice and sea of mountains." With her, to determine is to do.

She arrived at Fort Wrangel August 10, 1877, and entered at once upon a mission as varied, perilous and arduous as has fallen to the lot of any pioneer in the Master's cause in modern times. For more than half a year she was the only Protestant missionary in that vast territory and for more than a year the only one at Fort Wrangel. What her faith and her mental and physical force enabled her to do, followed by the establishing of a



FIRST ALASKA MISSIONARY.

Girls' Home and Training-school and the organization of the first Presbyterian church in Alaska, belongs to history; the influence cannot be written and will only end on earth with time.

After nearly six years of prosperity, fire swept away the buildings, and the school was removed to Sitka, where Mrs. McFarland labored for two or three years, until she joined the mission among the Hydahs at Jackson, Alaska, in the autumn of 1886. There she organized a Girls' Home and Industrial School, with a later adjunct of a Boys' department. The growth of this work was only restrained by the want of material means. In the winter of 1894-95 more than sixty boarding pupils were in the two buildings.

No years of her successful life have been richer in results than those spent among these strong, progressive natives of Prince of Wales Archipelago, and those who know her and those with whom and for whom she labors can but devoutly pray she may long be spared to give the benefits of her ripened experience in this field of promise.

A BACKWARD GLANCE.

BY MRS. A. R. MCFARLAND.

Since hearing from you my mind has reverted to the time of my coming to Alaska, and many things have come back to me that seemed for a time forgotten. I can close my eyes this morning and have pass before me a panoramic view of my arrival at Fort Wrangel, of the honest welcome from many of the natives—with whom I had come to labor—as they came out in their canoes to greet me, the steamer having anchored out in the bay. I can now see before me my school of 94 pupils,—men, women and children (some of them like "John Rogers' youngest"),—and our church service at the dance house, where we tried to lead their minds to higher and better things. We kept this up until the coming of our dear Mr. Young. You know of his faithful work.

Of course there were trials and discouragements to be endured. The first great trial (and one that sent terror to all our hearts) was when war and bloodshed were forced upon our peace-loving people, and when our good old Chief Towa-att, Moses and others lost their lives. Again, when murder was committed by one white man shooting another, and the murderer was hung two days later in our street, I being sent for three times during the last night by the poor, wretched man to talk and pray with him. He told me he had not heard a prayer for twenty years or longer. Such

scenes as this were very trying to me, but pleasant and joyous intermingle with sad ones.

The coming of Drs. Kendall, Lindsley and Jackson, and while there consummating what had been contemplated for some time,—the organization of the first Protestant church in Alaska,—are among the pleasant memories. I believe that little church, standing as it does on the side hill where it can be seen by all, has had a great influence for good. Our Home work for girls had been organized and under way before this, for its importance pressed itself upon us as very great. The great success of this branch of the work is well known, until our buildings were destroyed by fire. This was a great calamity, all admit, and a great blow to the work at Fort Wrangel.

Much good was accomplished in other ways. Then, for a time, troubles crept in and God's work was hindered. Now we rejoice that a change is taking place. The work is prospering; God's presence is seen and felt on every hand. We pray that our dear friends now in charge may have their hearts cheered and strengthened by seeing the good influence on all classes, and that great results may follow their labors.

THE PRESENT DAY.

Hydah Mission (Jackson). Rev. J. Loomis Gould writes: We have been having weddings, baptisms, week of prayer and communion as in civilization, seriously, earnestly, with devout and attentive audiences, and evident impression on all, showing what we might hope to do and see if we could have a stable community. The nomadic life makes them periodic in everything. . . . Fifteen years of toil have given us a home for the camp, a Christian community from a barbarous town. The promise of usefulness for a good missionary has never been so hopeful in this archipelago as now. . . . We continue on the even tenor of our way: nothing startling or uncommon, just growing.

Sitka. Rev. A. E. Austin writes: We had a girl who came into the school two years ago from Copper River. She developed a beautiful Christian character and passed on to the better land above. Some boy from Yakutat, who had been in the Home and had gone into the Copper River country with a trader, told her about our school and church, and about Jesus, our Saviour. She became interested in the gospel, and besought her father with so much perseverance to bring her to Sitka that he finally complied with her

wishes. This was the result of one of our boys (name unknown) witnessing for Christ. We have many discouragements, but thank the Lord that He is constantly giving us tokens of His favor.

Juneau. This condensed report is sent out by Rev. L. F. Jones, pastor of the native church: For the year ending April 1, 1897, 20 received on profession, 17 infants baptized, and 12 marriages; contributions to Home Missions, \$83.40; S. S. contributions, \$33.

Rev. J. H. Condit, pastor of the church for whites, writes* that on a recent Sabbath 11 new members were received, of whom nine were heads of families, and adds "There were only five members when we came six months ago. We now have a C. E. Society (with 12 members) and a Ladies' Aid Society (16 members) in working order. I think the attendance at the Endeavor Society prayer-meetings has averaged at least twenty.

Fort Wrangel. A synopsis of the work here for the year ending April 1: Additions to the church, 13; children baptized, 16; total church membership, 107 (of whom six are whites); marriages, 22; contributions to Home Missions, \$26; contributions for current expenses of the church, \$100 (given chiefly by a few whites).

WRANGEL Y. M. C. A.

In response to a written notice and personal invitations, a number of young men were gathered at the new Endeavor Hall on February 10, and a Young Men's Christian Association organized. Though few of the men (whites) were prepared to join as "active members" (who must be professing Christians), not a few were found willing to subscribe the annual fee (\$5) and join as associates. Almost a score of young men are employed at the saw-mill, which is very near to the building occupied by the Association, and it is hoped that many of them will be induced to unite with those now enrolled to secure the triple development of body, mind and spirit. At present there are about thirty members, including about a dozen natives. More of the latter will doubtless join when the hunting season is over. Something over \$40 has been received and expended chiefly in furniture and apparatus for the gymnasium and bowling-alley, but much more is needed to complete even a moderate equipment. About fifty volumes have been given to start a circulating library, and *Harper's*, *Scribner's*, *McClure's* and *Munsey's* magazines placed in the reading-room. Business

meetings are held twice a month, a social reception every Thursday evening, and a song service Sunday evenings at the Hall. The rooms are open nearly every evening in the week with the hope of attracting men from the brewery, saloon and other worse resorts. A man to reside in the building and take an interest in the working out of the Y. M. C. A. idea is greatly needed; money is in demand as well to meet expenses and make improvements. Any one may become an honorary member by giving to the funds of the Association.

The Wrangel C. E. Society gave a "sociable" on March 25, which was quite a success. About forty adults and some children comfortably filled the new Hall, and refreshments were served after brief literary exercises.

A NEW BOOK.

THE THLINKETS OF SOUTHEASTERN ALASKA, by Frances Knapp and Rheta Louise Childe. Chicago: Stone and Kimball.

Most books on Alaska have been written by tourists or transient visitors. This is a novelty in being from the pen of an actual resident. It is a compact volume of nearly 200 pp., full of reliable information told in an interesting way. The authors have succeeded in giving an authentic account of the native people of this coast in a book of sixteen chapters. It is condensed, yet comprehensive. It reads like a story, though made up of facts. There is not a dry page in the book. A great variety of subjects are arranged in an orderly manner and systematically considered. They include family and tribal relations, social habits and superstitions, arts and occupations, marriage and burial customs, totemism, potlatching and shamanism, religion, folk lore and about thirty other topics connected with the peculiar life of these curious aborigines. The book is neatly printed, prettily bound, and is illustrated by nearly a score of full-page engravings.

PREMIUM OFFER.

Any reader sending to the publishers of this paper \$1.50 (the retail price of the above book) may have the book postpaid and THE NORTHERN LIGHT sent to any two addresses for a year. For \$2 this paper will be sent for a year to six addresses (or 10 copies to one address) together with a copy of the book. Any one sending \$3 for 15 subscribers to this paper (or for 30 copies to one address) may have a copy of the book free.

*In *Church at Home and Abroad*, April, 1897.

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This portrait of the well-known evangelist, Rev. E. P. Hammond, will be readily recognized by many who have heard him or read of his world-wide work. It will interest many, and surprise some, to learn that twenty-two years ago he came to preach the gospel in Alaska. He was probably the *first minister from the United States to visit this territory* with the story of the cross. At the solicitation of Gen. Howard, in charge of soldiers here, Mr. Hammond came, as he says, "with two objects in view; first, to preach the gospel for a short time, and second, that we might personally become interested in those neglected Alaskans, and on our return to the United States do all in our power to interest our people to send missionaries there. We held meetings in Fort Wrangel and at Sitka. In the latter place, I believe we saw a few converted." An account of the "first inquiry meeting held in Alaska" was given in *THE NORTHERN LIGHT*, No. 2 (October, 1893).

This number completes the fourth year of publication of this paper. *THE NORTHERN LIGHT* seems to have found a place for itself and hopes to keep all its friends on the mailing list. Will each subscriber try to send *one new name* for the ensuing year, and so help to spread the news of God's work in Alaska?

PERSONALS.

Mrs. L. F. Jones has recovered her health and is expected to return to her work at Juneau very soon.

Dr. B. K. Wilbur, the popular missionary physician at Sitka, had a pleasant surprise about the middle of April, in the arrival of his mother and sister.

Prof. Shull, having completed three years of service as Supt. of the Sitka Training School, has retired from the field. We were pleased to receive a call from him and his family early in April, while the steamer was in. Hon. Wm. A. Kelly, late U. S. Commissioner at Wrangel, has accepted, for the present, the position of Supt. of the School.

A complete set of *THE NORTHERN LIGHT* from the beginning (16 Nos.) and the issues for a year to come will be sent to any one for one dollar (\$1).

If here you see a mark of blue

You know that your subscription's due.

Don't fail to read the premium offer on third page. A good, interesting, reliable book on Alaska may be obtained free of cost by getting fifteen subscribers to this paper.

One missionary had a "busy day" when he had a baptism (of a dying woman) in the morning, a funeral at noon, a wedding at tea time, and a prayer-meeting in the evening, besides some house painting, chores and pastoral calls between times.

A pretty ribbon book-mark, with photograph of a totem-pole mounted on it, will be sent free to any one sending fifty cents for two subscriptions to *THE NORTHERN LIGHT*. This is a really valuable souvenir of Alaska, selling at retail for twenty-five cents.

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THE NORTHERN LIGHT:

TIDINGS OF MISSION WORK IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

QUARTERLY,
No. 17.

FORT WRANGEL, AUGUST 1897. PER YEAR, 60 CTS.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

THE NORTHERN LIGHT enters now on the fifth year of publication. Some copies of back numbers have been preserved for those who wish to have a complete file. (Twenty numbers for \$1.)

Fort Wrangel Mission is celebrating the twentieth anniversary of the beginning made by Mrs. McFarland, August 10, 1877. A great change these years have seen among the natives.

The annual meeting of the Alaska Presbytery is postponed from August to November, so that all business may be done at one time. Many hundreds of miles have to be traveled by the missionaries to attend this conference.

Rev. John G. Brady, the first minister to enter on mission work among the Alaskans, arrived at Wrangel in March, 1878. After a brief visit in which he gave great encouragement to the mission pupils, he went to Sitka and began school and church work. After nineteen years' residence in Alaska, he has just been appointed Governor of the district by President McKinley.

In October of this year it will be thirty years since the transfer of Russian America to the United States. It has been but thirteen years, however, since a civil government was given to the district.

The recent discovery of large deposits of gold in British America on the upper waters of the Yukon, has created quite a frenzy of excitement on the Pacific Coast. Large steamers are now coming to Alaska ports, about twice a week, loaded with miners and prospectors eager to get over the trail to the Yukon. Who will go with them to carry the Bible and build churches at these mining camps?

Rev. Mr. Condit, pastor of the church for whites in Juneau, whose interesting narrative appears in this issue, has been sorely afflicted by the death of his little two-year-old son, Paul Francis. This bright, happy child was taken with congestion of the brain, and passed away June 25. The stricken parent writes, "God's grace has sustained us in this

the first sorrow of our married life. He doeth all things well."

Rev. J. L. Gould writes from Jackson that the Hydahs returned from fur sealing in June only to get away again to the salmon stream. The Alaskans find good employment all through the summer in catching fish for canning and salting companies. Owing to the breaking up of the Home at Hydah Mission, the boys and girls are widely scattered. Some, a few, have entered the Sitka school and more are among their own people, who acknowledge that they are "better for what they learned in the Home."

Action has recently been taken by the Board of Home Missions discontinuing the salaries paid to wives of missionaries in Alaska. In some cases where the minister's family is a large one, including some growing children, it will be necessary to exercise great economy to make "both ends meet" in a country where prices are high and money does not go far. At most of the missions here the minister's wife *has to work*, indoors and out, whether she receives a compensation or not. The demand for labor and laborers is great. Is the laborer worthy of *her hire*? (See 1 Cor. 9. 7-14). This is the age when we need to pray the Lord of the harvest that he will send "tithes into the storehouse!" (Mal. 3. 10).

THE LOG-CABIN CHURCH.

BY REV. J. H. CONDIT.

One of the objects of interest to tourists who visit Juneau is the Log-Cabin Church building. As the name indicates, the structure is of logs. Even the bell tower which rises from the ground at one corner of the building is constructed in the same primitive fashion, and the appearance of this frontier house of worship is most quaint and picturesque.

The church was organized in 1891 by a Committee of Presbytery of which the Rev. S. H. King, who was then in charge of the work among the whites of Juneau, was chairman.

Rev. Mr. King returned to the States in 1893, after three years of service in this

field, and the church was without a minister from that date until May of 1896, when the present missionary in charge was commissioned to this work.

On coming to this field we found five of the original members, the remainder having removed. A Sabbath-school was maintained, but aside from this there was no other religious service. The growth of the church during the first year of our ministration here has been very encouraging. Up to the present date (July 10th, 1897,) there have been added to the church twenty-nine persons, twelve of whom have united on profession of their faith in Christ. One member has been suspended, leaving our present membership thirty-three.

A Ladies' Aid Society of twenty members has been organized, with a membership of active workers who make the temporal interests of the church their chief concern. There has also been organized a Christian Endeavor Society with a membership of twenty-five, the most of whom are active members. This latter organization is of the greatest importance here and the interests of the Society are well maintained. It is especially strong in its prayer-meetings. The average attendance at this service, for the year, has been above twenty. The Sabbath-school has an enrolment of seventy. The church has contributed during the year to all the Boards of the church, besides giving to its own support.

The great importance of such an organization as this home missionary church becomes apparent when we take into consideration the population of the town, some 2000 souls, together with the fact that, besides the recently organized Episcopal Church, there is no other organization for Protestant white people. In this frontier mining town the influence which is brought to bear upon those who come here as Christian people and as members of churches is such as to test the faith and endurance of the strongest disciples, and there is a great mission to be performed here in gathering in and ministering to these Christians.

In addition to this work there is the large field of the unconverted. We have here all the undesirable elements, which are usually found in a mining town. Such enemies to the peace and purity of the gospel as gambling, drunkenness and prostitution are found on all hands. Only the faith which comes from an abounding confidence in God and His religion is sufficient to uphold the laborer in this part of the vineyard of Christ.

Juneau, Alaska.

MISSIONARY MOVEMENTS.

Miss M. E. Gould, of the Juneau House, is visiting her sister and brother at the Hydah Mission this summer.

Rev. Mr. Jones, of Juneau, was called East by the illness and death of his father. On his return in July, he was taken ill and detained by the way, but is now at his post again with health and usual vigor gradually returning.

Dr. B. K. Wilbur and Mrs. A. H. Carter of the Sitka Training-school, went to the C. E. Convention at San Francisco, and from there to visit their eastern home. They are hoping to be back at their work again early in the fall.

Mr. Rogers, the Christian carpenter who rebuilt the Haines Mission Home last year, is now again at work on the same ground during the absence of Mr. and Mrs. Warne. Miss A. J. Manning of the Sitka force is also temporarily helping in the work at this station, among the Chilkat people.

"God is the Lord, which hath shewed us light."

FORT WRANGEL ITEMS.

Miss Kelsey, the school teacher, is spending her summer vacation at Sitka seeking needed rest and recuperation.

Rev. Mr. Warne and family left the Haines Mission (at Chilkat) early in May for a home visit. They are expected to return early in September.

Mrs. W. G. Thomas, formerly a teacher and later postmaster here, paid us a flying call in July. She is still a member of our church, though residing at Kadiak.

Application has been made for a patent from the U. S. Government for a town-site here, and a survey of the outlying boundary of the village has been completed.

Rev. M. D. McClelland with wife and infant son arrived at Hydah Mission (Jackson P. O.) by the first steamer in June, and received a warm welcome to their new home.

Independence day was duly celebrated by an excursion of the white residents on the third of July, and games, races, on land and water, with cakes and lemonade for the natives on the fifth.

Some improvements have been made in the "Christian Endeavor House" this summer, such as the building of a brick chimney and the laying of a floor upstairs. The regular mid-week prayer-meeting is still held at this place.

An ice-cream social at the rooms of the Young Men's Christian Association was enjoyed June 10th. Mr. W. B. Megilligan generously presented fourteen quarts of frozen cream, a crate of strawberries was purchased (arriving by steamer just in time), and quite a number of cakes were sent in by the ladies. The proceeds of the sale were over six dollars.

far made is far beyond the expectations of the builder, and the house has already proved itself a valuable auxiliary to the mission work—which is just what we expected of it.

A collection of four dollars taken in our Senior C. E. Society has purchased a new lot of singing-books, much needed at our Sabbath evening song service.



THE "BROWN BEAR" CANOE AND CHIEF SHAKES' HOUSE, FORT WRANGEL.

Additional donations to the building fund of the Christian Endeavor Hall have been received as follows: \$10 from Miss Thwing, Portchester, N. Y., \$25 from Mr. E. Thwing, Mt. Vernon, N. Y. and \$50 from Dr. and Mrs. C. C. Selden, Erie, Pa. These gifts, with those reported in the February NORTHERN LIGHT, and the funds of the missionary himself, have been sufficient to pay all bills incurred so far (about \$475), and the building is very comfortably finished in the three departments downstairs, viz., reading-room, gymnasium and bowling-alley. No painting or papering has been done yet (and they can be done without); some whitewashing is needed outside: a stove and other fixtures within have yet to be purchased; but the progress thus

The "Brown Bear" family, of Wrangel, trace their ancestry back to the time of the flood! Instead of being in Noah's ark, however, their progenitors were on a mountain top near the Stickeen River, so the story goes, and escaped drowning (?) when the rest of the world was destroyed. There climbed up with them to this summit of safety a cinnamon or brown bear (also called a "grizzly"), who, at other times exceedingly ferocious, did there and then assume, and has since maintained, friendly relations toward this family. Quite natural it was then for these people to choose the brown bear as their crest, and it always appears on their "coat of arms" (in Alaska called a totem) to this day. In the illustration on this page, a wooden bear is seen perched on

the bow of the chief's great war canoe, and another carved effigy is mounted on a pole at the entrance to the tribal headquarters. The footprints, made by this legendary flood-mate in climbing up to his safe position, are still plainly visible, though they have been there since—the time they were made ("since the flood," not before).

The semi-annual election of officers for our Senior Endeavor Society was held July 20. Miss A. R. Kelsey was chosen President; Mrs. F. E. Cagle, Vice-President, and Mrs. Palmer, Treasurer. Dr. and Mrs. Thwing continue as Recording and Corresponding Secretaries. The weekly prayer-meetings of the Society continue to be interesting and well attended.

Thanks are extended to the infant class of the Memorial Presbyterian S. S., Brooklyn, N. Y., for their birthday money which is sent us annually. It is a very important "help in preaching the gospel" at Wrangel, since it enables a teacher in our Sabbath-school to present the tenth in the native tongue. These birthday pennies will employ an interpreter for the Sunday-school hours for six or seven months.

U. S. Commissioner Kenneth M. Jackson is making a good record as a fearless and honorable man by his impartial administration of the laws and punishment of both native and white criminals at Fort Wrangel.

A FEW FRIENDLY WORDS.

"I read your paper with great interest," writes a New York gentleman.

"I especially like the little 'Light'; it is so dainty and to me more attractive than . . ."—From Portland, Oregon.

"Your bright little paper finds a friend in me. I am glad to see it, and a welcome awaits each number."—A Pittsburgh lady.

"I think it is so good every way that I am going to enclose \$1 for ten other copies to give to my friends."—A friend in Pennsylvania.

"We have been very glad to receive the greetings from Alaska regularly through your little publication, and enclose subscription for another year."—Friends in Oregon.

"I am so interested in THE NORTHERN LIGHT that I feel as if I could not get on without it. It helps me in my missionary work, and keeps me in touch with all of the work at the different stations."—A lady in New York City.

Christian Endeavorers and others supporting mission work will increase interest in Alaska by sending for a package of THE NORTHERN LIGHT for distribution at a missionary meeting. A hundred copies of one issue will be mailed for 75 cents, or for a year for \$3.

A PRAYER.

Cleanse Thou the thoughts of my heart, I implore,
Help me Thy light to reflect more and more;
Daily in loving obedience to grow,
Wash me and I shall be whiter than snow.

THE NORTHERN LIGHT:

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By REV. CLARENCE THWING, M. D.

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Advertising Rates—\$3 per inch for one insertion, or \$10 for one year. Only select business cards will be accepted. *Circulation, 3000 copies.*

Entered at the P. O. as second-class mail-matter.

AUGUST, 1897.

"The light of the glorious gospel of Christ."

To Our Friends.—It is desired to circulate this leaflet as widely as possible among those who contribute to the support of Alaska Missions. You will do a favor to the editor by sending the names of those who give liberally and labor for our schools and churches, so that copies of this quarterly may be mailed to them. This paper is not at all intended to solicit funds, but only to acknowledge them. All contributions in aid of the work should be sent to the Treasurer of the Board of Home Missions, 156 Fifth Avenue, New York.

PUBLISHER'S CORNER.

We have a few more of the ribbon book-marks mentioned in the May number. There are two varieties: one has a photograph of the celebrated Muir Glacier (1 × 7 inches, panoramic) mounted on the ribbon, and the other a photograph of the totem pole which stands by the Sun house in Wrangel. One of these will be given to any one sending 50 cents for two subscriptions to this paper.

The story of the "*Thlinkets of Southeastern Alaska*" has proved the most popular premium yet offered by us. A copy is given free to any one sending \$3 for 15 subscriptions (or 30 copies to one address). For \$2, the paper will be sent for a year to 6 subscribers (or 10 copies to one address) with a copy of the book; or for \$1.50, the price of the book alone, THE NORTHERN LIGHT will be sent to any two addresses, for the coming year, and a copy of the premium volume postpaid.

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THE NORTHERN LIGHT:

TIDINGS OF MISSION WORK IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

QUARTERLY,
No. 18.

FORT WRANGEL, NOVEMBER, 1897.

PER YEAR,
20 cts.

ABOUT JACKSON, ALASKA.

By REV. M. D. McCLELLAND.

We are confronted with many perplexing problems, but have no reason for discouragement. We would thank God and take courage, as we enter upon the new work to which the Lord has called us. The very warm welcome which we received from those at the Mission station, and from all, made us feel at once, not only that we were among Christian friends, but also that we were at home. Among the many things of which we might testify, we mention only this, that the people here know well how to receive and help those who come to engage, for the first time, in mission work.

As in many other villages, the natives at Howcan are, practically, absent during the summer months, making only occasional flying visits to their homes. The pastor to find his flock must search in the wilderness. Rev. and Mrs. Gould, Miss Freeman, Mrs. McClelland and myself spent two weeks, during the month of August, in visiting the canneries and fishing stations where the natives were employed. At Hunter's Bay we held three services, also conducted the funeral service of a child, a baptized member of the Jackson church. We spent a day at Hetah fishing station, where we held prayer-meeting service. At Klawack we conducted three services. There a native woman professed her faith in Christ and was baptized. A large attendance at service can scarcely be secured during the hurried fishing season. But there was always a goodly number of earnest, attentive listeners. Our own souls were refreshed by these services; and we pray that God will, from the seed sown, bring forth a bountiful harvest.

Sadness, like a cloud, has hung over us during all these summer months, because of the contemplated departure of Mrs. A. R. McFarland, who resigns the mission work and removes to Oklahoma Territory. On October 22d she set sail from Jackson. We can scarcely realize that this pioneer missionary, this devout Christian, this consecrated worker, has gone from us, never again to resume her work

here. If this is so to us, who met her for the first time only five months ago, what must it be to her life-long friends and co-workers for many years to endure this separation. It is no disparagement to the many other faithful workers in Alaska to say that the work to which God called Mrs. McFarland in this land was a most remarkable one. May her mantle fall upon us. And will not every Christian who reads these lines join with us in the prayer that a double portion of her spirit may abide with us.

"GOSPEL OF INDUSTRY."

The new superintendent of the Sitka Training-school, Mr. William A. Kelly, (who is not new to the work in any way, except that he has returned to it from service to the Government for four years), writes an interesting account of the work under his charge, which is printed in the *Church at Home and Abroad* for October (page 309). In this letter he speaks of resuming the oversight of the various industries of this Industrial School, and says he had just concluded the busiest months of his life. "Axes, hammers, saws, shovels, mattocks, hoes, rakes and the forge kept up a din of noise from morn to night." He says: "What with getting wood, draining, ditching, and digging stumps, the work is quite heavy. . . I have been teaching a number of our boys and girls how to garden. They are willing workers, but must have careful, intelligent oversight. . . . The small boys do the sweeping and scrubbing of the boys' building and carry in the teachers' wood; thus they are taught the *gospel of daily industry*. . . We aim to educate the head, the heart, the hand."

A Presbyterian mission fund was commenced in 1895 by a subscription of \$25. Something was added at the meeting in 1896, and further contributions are anticipated at the coming meeting. The purpose of this fund is to aid in supplying the ministry of the gospel to places adjoining our mission stations which are without settled ministers. Anyone is privileged to give to this fund. Rev. J. H. Condit, Juneau, is the treasurer.

NEWS FROM AFAR.

A letter from Mr. V. C. Gambell, the teacher and missionary at St. Lawrence Island (in Bering Sea), tells that the U. S. S. "Bear" made an unexpected visit to his station last August and brought mail which was not looked for till fall. He reports: "We had a very mild winter here, few storms and good ice, so that the natives did not have a starving spell as usual. School was good, sixty-seven enrolled, but the large boys had to stay out to hunt seals a good deal. Sunday-school is always well attended, though we have had none turn from their old ways. Still we have felt very much encouraged by what we have learned from some of them.

"We had a little daughter born to us April 13th. The people seem very proud of her and call her one of themselves, a *native*. Mrs. Gambell has not been well and will have to go home for treatment, but I hope to stay if some one can go down with her. If I have to go too, we will expect to return next year." [What heroism and unbounded trust in God it must require to live on that lonely isle, with no Christian neighbors, and intercourse with the rest of the world only once a year!—ED.]

NEW WORKERS.

Rev. S. Hall Young, from Wooster, O., who labored for nearly ten years in the beginnings of mission work at Wrangel, came again to Alaska at the end of August, on his way to the Yukon as a missionary to the miners in the gold-fields. He was accompanied by Dr. G. A. McEwen, of St. Louis, Mo.

These devoted men will have many perils before them ere their journey from the headwaters of the Yukon, in the coast mountains of Southeastern Alaska, to the Klondike is over. They are likely to endure untold hardship during the long Arctic winter, but they are going on a noble mission and their trust is in God, who will not fail or forsake them.

Mrs. A. R. McFarland, having completed over twenty years of labor among the Alaskans, has retired from active service here, leaving the Hydah Mission, where her work has been for ten years past, the latter part of October. Before leaving for her sister's home in Oklahoma, brief visits were made at Wrangel, where she began the work of Presbyterian missions in 1877, and Sitka, where she was for some years matron of the Girls' Home.

A NEW OPENING.

At the new town of Skaguay, at the head of Lynn Canal, and not far from our Haines Mission, a large settlement has sprung up the past summer. Many have gone there for business purposes, as this place is one of the numerous entrances to the headwaters of the Yukon; others have stopped there for the winter waiting a more favorable season to go in to the gold-fields. Rev. R. M. Dickey, of the Canadian Presbyterian Church, is one of those waiting to go into the interior, and while waiting at Skaguay is seeking to organize a church among the residents of this "boom town." This field naturally belongs to the care of the Presbyterian Church in the U. S., and some one should be found to take up the work when Mr. Dickey leaves it in the spring. There will be a great need of some minister of the gospel at that place when the rush of miners shall come. Who will be the next to come to this land of promise and of pressing importunity? Who will contribute to the Board of Home Missions the funds needed to maintain a worker at this new outpost?

PERSONAL MENTION.

Mrs. M. J. McFarland is again at her post in Hoonah, after a year's absence for needed rest.

Mrs. Paul is again at her work in Sitka, after a visit to Chilcat, and Miss Willard has returned to Chilcat, after a trip to Sitka.

Dr. Wilbur has had a three months' vacation, after his arduous medical work for three years at Sitka. Rev. A. E. Austin has been editing *The North Star* very acceptably.

Rev. W. W. Warne and family returned to their work among the Chilcat people, at Haines Mission, the first of October. Miss Sheets has gone from this place to join the force at the Sitka Training-school.

Mr. John E. Gamble, the capable overseer of general work at the Sitka Training-school, has had an enforced season of rest as the result of a bad fracture of the leg. It has been a very sore trial to one of his active disposition.

Rev. M. D. McClelland, the new pastor of the Hydah church at Jackson, made a short visit to Wrangel the last of October. He was bound for meeting of presbytery, but, finding himself a fortnight ahead of time, felt obliged to return home. Six weeks from work at the busiest time of the year seems too much to lose, even for presbytery.

ANOTHER NEEDY FIELD.

The native settlement at Saxman, in Tongass Narrows, is a growing and promising community. A Government school is maintained there and Mr. James W. Young is the efficient teacher. He is a Christian man and a brother of Rev. S. Hall Young, who has gone to the Klondike with the banner of the cross. No church or mission building of any kind is



A NATIVE CHIEF AND GRANDCHILD.

ILLUSTRATION FROM OUR PREMIUM BOOK, "THLINKETS OF SOUTHEASTERN ALASKA."

yet provided for Saxman, and no one appointed to preach the gospel, administer the sacraments and perform the marriage ceremony, except as the missionary from Fort Wrangel may visit the village once or twice a year.

Saxman is a town composed of the younger and more enterprising people from the Tongass and Cape Fox tribes of Thlinkets. They have come to this place to build up a model town, where they may

have the advantages of education for their children and peaceful, orderly homes for themselves. They are hoping also to have a Christian minister to teach them the way of life, and a church in which they may worship God. There seems to be a prospect that they will be discouraged in their efforts to learn and obey the laws of the Kingdom of Heaven. For the immediate future there is little hope of a resident missionary for this struggling people, as our Mission Board is still cramped for funds.

Some agencies are working to break up this new community and immediate effort is needed to hold together the people who have been induced by various promises (not yet fulfilled) to gather and build homes at Saxman. Word has just come from one who is living there as follows: "We feel neglected both by the Bureau of Education and by the missionaries. The— have united with the whiskey element to keep the Tongass Indians from coming here and to keep them where they can get drunk whenever they want to. . . . We need many things, but *we need a minister more than all else.*"

What shall be done about this? Reader, will you do anything more than to pray for this people who have been sadly overlooked for more than thirty years under the U. S. flag? THE NORTHERN LIGHT will be responsible for \$200 towards sending a minister to Saxman and keeping him there for a year, provided \$800 additional can be raised before January 1, 1898. Agitate this matter among your personal friends and report to the editor what sums are promised. *You need not send any money,* but only pledges. It is contrary to our rules to make appeals for money, but this case seems so urgent that we make an exception. This is the time for reinforcement of missions in Alaska. Another year may be too late.

While the August number of this paper was on its way to the subscribers, containing the question, "Who will go to carry the Bible to the mining-camps?" Rev. Mr. Young and Dr. McEwen were already on their way to the Yukon to minister to body and soul. May God's blessing and the prayers of many Christians go with them and sustain them amid the hardships of the coming winter.

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NOVEMBER, 1897.

"Ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."

EDITOR'S COLUMN.

Subscriptions to this paper and orders for the premium volume still come in goodly numbers.

The words of appreciation received from our many friends are very encouraging to me. I would like to reply in kind to each, but pressure of other duties forbids.

Queries in regard to the mission work in Alaska will be gladly received if they are concise and definite. I will reply as particularly as possible in subsequent issues of the paper.

Some lantern-slides would be very helpful to us in Wrangel in making entertainment and giving instruction to the natives at our Christian Endeavor House. Second-hand slides could be expressed to the Crescent Mfg. Co. (see adv.) and be forwarded as freight. We have a good lantern and screen.

The preparation of this little newspaper has to be attempted in the midst of household and pastoral cares, preaching and (medical) practice, and there may be evidence of haste and lack of elaboration or careful arrangement. Some allowance may be made for the absence of interesting articles on ethnology and bright stories of missionary experience, because the editor has come to his desk weary from attendance at confinement cases and the care of various victims of an epidemic of la grippe—"one of whom he is which."

OUR PREMIUM.

The story of the *"Thlinkets of Southeastern Alaska"* has proved the most popular premium yet offered. A copy is given free to any one sending \$3 for 15 subscriptions (or 30 copies to one address). For \$2, the paper will be sent for a year to 6 subscribers (or 10 copies to one address) with a copy of the book; or for \$1.50, the price of the book alone. The NORTHERN LIGHT will be sent to any two addresses, for the coming year, and a copy of the premium volume postpaid.

The annual meeting of the Alaska Presbyterian takes place in Juneau about the middle of November.

There is quite an increase of business and population in the quiet town of Wrangel, owing to the opening of a trail from the head of the Stickeen River to Teslin Lake at the head of a tributary to the Yukon. This is an excellent way of going to the gold-fields, and there has been already a foretaste of the coming rush in the coming year. Hotels, warehouses and dwellings are going up here as fast as the lumber can be turned out by the saw-mill. Sad to say, there is prospect of more saloons, beer shops, dance houses and places of ill fame. Shall we also have more agencies for the extension of the Kingdom of Christ?

"*The North Star*," printed at the Sitka mission, continues to appear punctually every month, always inviting in appearance and entertaining in contents.

"*Over Sea and Land*" is a very interesting missionary magazine for young people, published monthly, at 1334 Chestnut street, Philadelphia. Bright and instructive stories of mission work in this and other lands, with illustrations of native life and customs, fill the pages of this attractive periodical. It is mailed to any one for 35 cents a year.

"*The Home Mission Monthly*," published by the Woman's Board of Home Missions, at 156 Fifth Avenue, New York, at 50 cents a year, is a well-illustrated and helpfully interesting magazine, giving information about the mission work of our church for the young people of our own land in out of the way and neglected districts.

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THE NORTHERN LIGHT,

A JOURNAL OF MISSIONS IN ALASKA.

"The People that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

QUARTERLY.
NO. 19.

FORT WRANGEL, APRIL, 1898.

PER YEAR.
20 cts.

"When I sit in darkness, the Lord shall be a light unto me."

Hoonah Mission.

BY REV. ALVIN C. AUSTIN.

In a letter from Rev. S. Hall Young, Wooster, Ohio, he said in regard to the beginning of mission work at Hoonah: "I am heartily glad you are going to the Hoonah mission. I am much interested in it from the fact that I first visited that tribe, exploring the ground in 1879 and 1880, and reporting to the Board, who soon established the mission. Young natives, trained in the mission at Wrangel, labored there, and Mr. and Mrs. McFarland, who were our teachers, went to Hoonah."

Mr. Young spoke in his letter, of Mr. McFarland being the "first permanent missionary" sent to Hoonah, but failed to mention the fact that one missionary, Rev. Walter B. Stiles, who remained here one year, and a teacher, Chapman, preceded Mr. and Mrs. McFarland who were not sent until September 19th, 1884. Governor Brady writes: "I want to see the Hoonahs and talk to them. I visited them nineteen years ago."

First, a few words in regard to the location and surrounding country, for Hoonah is only the headquarters of the Hoonah tribe, and not the place where they live the greater part of the time. Hoonah is situated on the northeast part of Chichagoff Island, on an arm from Icy Straits, known as Port Frederick which extends into the island about twelve miles. Chichagoff Island is about eighty by one hundred miles in extent and is all very rough and mountainous.

Hoonah Village is only two miles from the entrance to Port Frederick, on the south side of the mountains, so that it is well sheltered from the north winds in winter and is completely hidden from view when entering Port Frederick. The harbor is a very good one but it is very seldom that large steamers have occasion to enter. The village consists of about thirty houses, including the store, a new government school build-

ing, the mission church and the manse. The last one of the old fashioned Indian houses has just been torn down and the owner is now going to "build a greater." The old one was quite a curiosity because of its very peculiar structure. There was scarcely a nail in the whole structure. The timbers and boards were all hewn out with an ax or adz and then they were mortised together, a good deal as furniture is put together. The roof was nearly flat and made by laying boards across about the same as the old fashioned "shakes" were put on.

Twenty years of contact with the white man has led them to give up their old houses, if not their old customs and superstitions. We have none of the totems, so common at Wrangel and other Alaskan villages, but great importance is placed on having the fronts of the houses decorated with paintings of different figures and designs, supposed to have peculiar significance, if one could only secure a competent interpreter to explain. Indian Dick, whose house is quite profusely decorated, claims to have paid a fabulous amount to the artist, who was, of course an Indian. Another house has carved, two bears about "life size," standing on their haunches, facing each other and evidently prepared for battle. Still another has simply some bear "tracks."

In front of the village, and only about a stone's throw from it, lies a small island which is called "Pitt Island" on the chart, but is more familiarly known as "Grave Yard Island." This is the cemetery of the whole tribe of the Hoonahs, and is one of the most picturesque in Alaska. As the natives until quite recently burned their dead instead of burying them, nothing very ancient may be expected.

The custom of burial has, apparently, become very popular with them, but there are a number of things noticeable which they have not copied from those whom they strive most to imitate, "The Boston Man." They object, very decidedly, to burying their dead soon

after death, especially if the deceased is one who has been a chief or prominent person in the tribe. The friends of one man who died since I came here, wanted to keep the remains in the house for ONE YEAR, but I finally succeeded in getting him housed on the island at the end of a week. They very seldom bury them until about a year after death, and when they do, they put a tent over the grave. The most common method is to build a very small house and place the coffin in it until such time as they think proper to bury in the ground. The one INDISPENSABLE thing is a fence around the grave. No man has performed his whole duty to the departed relative until this matter has been attended to. One young man who was living with a woman whom I urged him to marry, said he could not marry until he had built a FENCE AROUND HIS FATHER'S GRAVE.

The number of different articles that are buried with the dead would seem amusing to one not used to their ways. Here is the inventory of stock buried with the remains of Charley McNause: One Winchester rifle, one Winchester repeating shotgun, about ten blankets, a pitcher of water, a pail of berries and other food, one good large clock, wound and running, and one twenty-five dollar music box which was grinding out the cheerful notes of some tune very similar to the "Arkansas Traveler," during the last of the funeral service.

If a man dies the friends of the deceased will bury him and then proceed to rob the widow of all she has. If a woman dies the manner of procedure is the same only it is the friends of the woman who have their inning. Then there are almost always a few who mourn very noticeably at the funeral, apparently "for revenue only," for immediately after the funeral comes the feast and "potlatch." Here the friends get the pay for their valuable services and the mourners for their valuable tears. A man known as "Big John," whose wife died soon after giving birth to a child, was held accountable for her death on the plea that if he had not married her she would not have died. They robbed him of everything he had and then tried to force him to take another woman, a relative, whom he did not want. These are the customs that stick. "Love of money is the root of all evil."

From Jackson.—Rev. M. D. McClelland writes: "Amid many discour-

agements there are some things to encourage us here. Since we came here six people have united with the church. Our church services are fairly well attended. Some of the members living at Klinquan and Kasaan have returned home. We are very hopeful for the future, although the transition state through which this people is now passing is a critical one."

From Juneau.—Rev. L. F. Jones, writes: "Two new scholars have been admitted to our home, making now twenty-one in all—11 boys and 10 girls. All are well and doing nicely."

From Hoonah.—Mrs. M. J. McFarland writes: "Our people were later than usual coming home last fall, owing to the gold excitement. Our school opened in the new government school building, which includes the teacher's home. We find our quarters very comfortable and the school room will compare very favorably with any in a city. I long for compulsory education in Alaska as the parents do not feel the importance of having their children attend regularly, and during the holidays there is so much feasting and dancing that one's ingenuity is greatly taxed to make the school attractive enough to draw them in. This year we did not receive any Christmas gifts. I began to realize that I was a government teacher and that "Uncle Sam" did not furnish anything in this line. But it was hard for the children to understand the situation. In January, one of our tribes, the Duedanetons, went over to Killisnoo to get blankets for the accidental shooting of a Hoonah boy by a Killisnoo Indian. There was paid to them over 500 blankets [the Thlinket medium of exchange and unit of value.—Ed.] Our meetings have been well attended this winter. I have conducted eighteen services and three funerals in absence of Mr. Austin, who made several trips to Juneau. At several prayer meetings lately, I had over 70 present. This was rather a surprise to me as so many of our people were away."

Last year Rev. J. T. Gould retired from the pastorate of the Hydah church at Jackson after fifteen years' service, and now Rev. A. E. Austin has given up his work among natives and whites in Sitka, where he has labored for over twenty years. We feel sadness at parting with these veterans, and yet we welcome the younger brethren who take their places.

About Fort Wrangel.

An enlargement of our missionary work began last November, when, after the meeting of presbytery in Juneau, Mr. A. Stark accompanied me on my return here. He came particularly to help in the special services during the week of prayer for men. A hall was secured on the front street and a gospel meeting held every evening, preceded by singing on the street. The week after, another series of meetings followed, more for natives, and held in the Christian Endeavor House, which is near the centre of the native settlement. Several Christian men, including Mr. F. P. Loomis, Mr. S. R. Moon and Rev. M. D. McClelland, took part in carrying on these services.

From that time forward to the present, there has been a gradual increase in the number of Christian people coming to this place and in the attendance of others on the regular services. The men's meeting, on Sabbath afternoon, at the Y. M. C. A. rooms has been steadily growing in interest. Natives and whites both attend and take a part in the services. Sometimes two or three languages, besides English, will be heard in prayer or testimony. For some weeks past, the young men's rooms have been open every evening and they are more and more generally attended by boys and men. A social meeting every Thursday evening, to which ladies are also invited, and at which some literary exercises and light refreshments are provided, is one of the attractions, and is highly appreciated. A Bible lesson is studied at the rooms every Monday evening, and many other privileges are enjoyed. The General Secretary, Mr. W. H. Porter, is an active and faithful worker and is very popular among both natives and whites. His services are all performed gratuitously. Mr. Loyal Young, the President of the Association, is a nephew of the Rev. S. Hall Young, the first minister here. The membership of Christian young men and associates is constantly increasing.

The Christian Endeavor Society held their first social for this year on Thursday evening, February 3rd. The meeting room at the church was carpeted with rugs, and the walls adorned with a flag and several oil paintings borrowed for the occasion. Tables, lamps and chairs were also loaned by friends of the society, so that the room presented a drawing room appearance and was quite cheerful. The night of the social

was stormy, but there were two dozen ladies and gentlemen who gathered for a very pleasant evening. Games were played and there was a brief program of readings and singing. A simple collation of cake and lemonade was served and several gentlemen responded to the toasts, "Our Society," "Fort Wrangel, present and future," "The Ladies," "The Young Men's Christian Association," "Business" and "Pleasure," after which the president of the society made a few remarks and the company was dismissed with prayer and the hymn "Blest be the tie which binds." Mrs. C. Thwing, the minister's wife, is president of the society; Mr. Fred. Sepp, vice-president; Mr. A. Stark, treasurer; Miss A. R. Kelsey, corresponding secretary and Rev. C. Thwing recorder.

The church collections during 1897 amounted to \$25.50, and donations from individuals increased the income for the year by \$79.50, making \$105 in all. This fund was expended as follows: Interpreter, \$54; wood and oil, \$10; carpenter work and materials, \$15; S. S. supplies and hymn books, \$13; all other expenses, \$12; in all \$104, thus leaving a balance for the new year of \$1.

For the first three months of 1898, the collections (being taken now twice every Sabbath) have amounted to \$87.20, and \$6 in donations make the total \$93.20. The expenses thus far have been for interpreter, \$14.50; for hymn books, \$13.50; for wood and oil, \$16.50; for General Assembly and Presbyterial assessment, \$10.70; for sexton and other items, \$8; making a total of \$63.20.

Arrangements have been made for the organization of a Second Presbyterian Church in Fort Wrangel, to be consummated on Easter Sunday, April 10th. The first Presbyterian church in Alaska was that organized in August, 1879, at Fort Wrangel, and has always been composed principally of natives (Thlinkets). The new church is more for the whites, who are now coming in larger numbers than ever before to reside here. At the beginning, although Presbyterian in name and fellowship, it will be a kind of union church in regard to membership, as the Methodists, Congregationalists, Baptists, and several other denominations will be represented among the initial members.

An unexpected visit from Rev. Dr. Sheldon, Jackson, a few days ago gave us great pleasure.

C. T.

THE NORTHERN LIGHT

A Quarterly Exponent of the Work of Presbyterian Mission in Alaska.

PUBLISHED AT FORT WRANGEL, ALASKA.

—BY—

REV. CLARENCE THWING, M. D.

Subscription Price - - - 20 Cents.
The Copies to one Address, \$1.00 a Year.

APRIL, 1898.

Editor's Fancies.

The North Star, edited by Dr. Wilbur of the Sitka mission continues its monthly visits with commendable regularity.

The Stikeen River Journal is a new weekly paper which appeared at Fort Wrangel with the advent of the new year. It is well edited and well printed and presents much important information for those coming to or interested in Alaska.

Some apology is due our readers for the delay in the appearance of this number of THE NORTHERN LIGHT. The winter months are the busiest of the year with the editor as with ministers everywhere. This year unusual labors and interruptions have necessitated a postponement of editorial work and omission of the winter issue.

We record with grief the sorrow which has come to Brother Condit, of Juneau, in the repeated visit of death which has come to his home. A year ago a lovely child was taken away and now the wife and mother is taken from husband and little ones. Surely "whom the Lord loveth he chasteneth and scourged every son whom he receiveth."

The response to our appeal in the November number for a missionary for Saxman has not met with a response which justifies continuing the offer of THE NORTHERN LIGHT to give a fifth of the amount needed for a year, which was conditioned upon the immediate raising of the whole amount. Another denomination is establishing a church, school and hospital so near-by that the field is to some extent supplied.

At present the need of another missionary at Fort Wrangel is so great that we now ask that any who thought of giving help to send a minister to Saxman devote their offerings to the support of another worker here. THE NORTHERN LIGHT will start the sub-

scription with a pledge of \$100, conditioned only upon the appointment of a minister for this place within the next three months. Of course any offerings for this cause should be sent to Harvey C. Olin, Treasurer of the Board, but they will be acknowledged in this paper if word is sent to the editor.

Here and There.

Born to Rev. L. F. Jones and wife, a daughter, on January 27, 1898.

Dawson City, on the Yukon, has been visited by fire and our missionary there, Rev. S. Hall Young, has suffered considerable loss.

A fire in Juneau which destroyed the U. S. Court House, was dangerously near to the mission buildings and caused some alarm to the inmates.

The measles has been prevalent in Alaska through the fall and winter. Several of the native children, and some adults, have died in consequence.

Mrs. Austin, of Hoonah, was welcomed a few weeks ago, after a necessary absence of several months. She had been blessed with a new arrival among the little Austins, so that the expectant papa who awaited them in Juneau found his arms full. "Happy is the man that hath his quiver full of them."

Rev. George F. McAfee, Superintendent of the school work of the Board of Home Missions has been making a visit to some of the Alaska missions. His coming to Fort Wrangel was particularly fortunate and timely, for his advice as an officer of the Board directly from New York was desired on the question of allowing some of the mission reservation to be leased for residence and business purposes to accommodate our neighbors and secure a much needed income.

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THE NORTHERN LIGHT,

A JOURNAL OF MISSIONS IN ALASKA.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

QUARTERLY,
No. 20

FORT WRANGEL, JUNE, 1898.

PER YEAR,
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Presbyterian Missions Of Southeastern Alaska.

A recent journey from Jackson to Sitka enabled me to meet several of our workers, and glean something of the present conditions, and future outlook of the Missions.

The native church at Wrangel is in charge of Rev. Clarence Thwing, M. D. Meetings at church and Y. M. C. A. Hall are well attended. The boom at Wrangel has resulted in many of the natives disposing of their property, and present indications are that the old town site will soon all be in the possession of the whites. A plan is proposed of having the natives remove several miles down the channel and build a new town. To this place the mission church established for them would have to be removed. There is pressing need for work among the whites at Wrangel. To meet this a Presbyterian church for whites has been organized, and the congregation expects to be able to raise five hundred dollars towards the support of a pastor. If the remainder of his support could be provided for, an additional worker could then be secured for this needy field.

At Juneau, the native work is in charge of Rev. L. F. Jones, but the natives are being gradually crowded out of their village, so that they, and the mission established, will probably soon have to seek for new quarters. The work among the whites is under the leadership of Rev. J. H. Condit who has recently suffered such a sad bereavement in the death of his wife. He has taken his three children to friends in Iowa, but will return at once to continue his uphill, but most hopeful, labor in this city of great quartz mines.

A projected townsite and railway terminus has caused a radical change at the Haines Mission. The Home will be closed, and the mission work carried on in new quarters. Rev. W. W. Warne will remain in this field.

Rev. A. E. Austin, the veteran resident missionary of Alaska since the resignation of Mrs. McFarland, has resigned the Sitka charge, and returned

to the East. In this field is the church for natives, and also one for whites, in addition to the Industrial and Training School for natives under the superintendency of Mr. W. A. Kelly. Arrangements have been made for the appointment of a successor to Mr. Austin.

The important field at Howkan, Jackson, P. O., is at present vacant owing to the transfer of the missionary at that place to Sitka. Rev. J. L. Gould, a former missionary, who still resides there, conducts religious services regularly. It is hoped that some one will soon be placed in permanent charge of this station. Such is a brief survey of missions visited.

The work of the Home Board has hitherto been almost exclusively among the natives. The results have been most encouraging. Many have been civilized and Christianized, much more must be done. In general terms the future of the native races can be safely predicted. Here, as elsewhere, in similar conditions, the Indian must adopt civilized habits or perish from the land. For civilization and barbarism cannot remain in close contact and both flourish. How great then the need of carrying to them the Gospel. But an immense task, in addition to this, must now be faced. The Gospel must be preached to the vast host of whites now pouring into the territory. Unspeakable dangers confront us if we fail to do this. The welfare and prosperity not only of individuals, but also of the whole land is at stake. In several places now the law abiding, and law defying, people stand face to face almost ready for battle. It is openly charged that some prominent officials are closely allied to the latter. Only the gospel of Christ can permanently subdue the turmoil and confusion that now reigns. M. D. McCLELLAND.

Prof. W. A. Kelly, the popular and efficient principal of the Training School at Sitka, continues to serve as local superintendent of education in Southeastern Alaska. He recently paid a visit to Fort Wrangel to inspect the school there.

The Northern Light

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NO. 20, JUNE, 1898.

Editorial.

WITH this issue ends the first series of THE NORTHERN LIGHT. For five years past this paper has been published four times a year as "a quarterly exponent of the work of Presbyterian missions in Alaska," for the information of Christian Endeavor Societies and other contributors to the support of the work. The paper has not been intended to solicit funds so much as to acknowledge them and to show what is being done by those who are supported by missionary contributions for Alaska.

THE NORTHERN LIGHT has been conducted wholly as a personal venture, the editor alone being responsible for both the financial and literary management of the paper. While it has not been an official organ of the Alaska Presbytery or of the Board of Home Missions, yet it has been the habit of the paper to represent all the work of the Presbyterian church in Alaska as fully and impartially as possible. Contributions have been made to its columns by workers at all the mission stations and it has always been evident that the paper has not been published in the interest of any one particular field or individual.

A very gratifying degree of success has attended this publication from the beginning. As it was intended to do, it seems to "meet a felt want," and the demand has continued from year to year. The expenses have not been great and have been very well met by the funds secured from subscribers and advertisers. For lack of time, not much effort has been made to increase the circulation of, or income from, the paper. The regular readers are expected to relieve the missionary-editor of such work. As the aim is simply to do good and help on the cause of missions in this neglected land, not to derive any personal gain, it is right to look to the friends of this work to help in circulating intelli-

gence of it and in bearing the financial responsibility. Such aid is confidently hoped for in the future as in the past.

From this time onward, it is planned to have THE North Star, of Sitka, united with THE NORTHERN LIGHT, and issued under the latter name from this office once in two months, six times a year. The price of the two papers separately has been 70 cents; for the two combined, it will be 30 cents, for single copies to separate addresses, and \$1.50 for ten copies to one address. Dr. B. K. Wilbur, editor of the North Star, Rev. M. D. McClelland and others will be associate editors of THE NORTHERN LIGHT hereafter. Improvement in the paper may well be expected. The first issue of the new series will be due the first of August. Subscribe now.

No License!

The papers report that Gov. Brady is seeking to have a high license law given Alaska in place of the present prohibitory law, as "a choice of evils," and is quoting some of the missionaries as agreeing with him. THE NORTHERN LIGHT does not agree with any proposal to surrender to lawlessness instead of suppressing it. It is true that public opinion in Alaska generally favors an open, legalized saloon. Most of the citizens, who make this public opinion, also favor, or at least tolerate, the dance hall, gambling den, and house of ill-fame. The editor of this paper has long delayed to speak on this question, but now wishes to be understood as being decidedly against any license for any form of evil. This is a matter of PRINCIPLE not POLICY. The collection of an internal revenue tax from liquor dealers is also wrong in a prohibitory district like this. The government should not connive at crime. Officers of the law, who are not in favor of enforcing the law, should make way for those who will. Let us have no alliance between executives and law breakers, and no surrender! "Shall a nation able to cope with Spain yield the field in Alaska to a few whiskey pirates and reward them for defying the nation's authority by valuable licenses to continue under law a traffic begun in defiance of law?"

Mr. Rogers, the carpenter missionary who has been working for a year or two among the natives and whites about Chilkat, Haines Mission and Dyea, has now returned to Portland.

A New Church.

The Second Presbyterian Church of Fort Wrangel was organized by some of the white residents the first week in April. Mr. A. T. Bennett was elected a ruling elder, and W. H. Porter and L. H. Wakefield elected deacons. The sacrament of the Lord's supper was administered by the pastor of the native church on Easter Sabbath, April

tions have been made by friends of the church toward the support of a minister, but the funds are insufficient without help from the outside to provide a living for even a single man, and a man with family would be more useful here. There is no other church for whites in Fort Wrangel and no other minister for them. Surely there should be at least one church with a settled pastor.



MISSION CHURCH AT HAINES.

10th. Six communicant members were enrolled on transfer of membership from other churches, and two joined by profession of faith. Many other Christian people were present at the service and have attended the church regularly since; but, being undecided about residing permanently in Wrangel, they have not yet sent for letters of dismission to this church.

Regular church services have been held on Sabbath, first at 2.30 P. M., but later at 8 P. M., and on Friday evening at 8 o'clock. The usual attendance Sabbath evening is over a hundred. Early in May, Rev. Geo. W. Kennedy, a retired pastor from Oregon, who has come to make a home here, was invited to supply the church until the annual meeting of the Alaska Presbytery in July, when steps will be taken to secure a permanent pastor. Subscrip-

Sabbath at Haines Mission.

"The day of rest had come, when the 'church house' would be filled with music, the words of God to men, and the voice of prayer from man to God. . . . At the first vibration of the mission bell the waiting people began to emerge from their little homes, moving along the snow covered path, among the ferns and rushes, up to the little chapel on the hill. The colors of their kerchiefs and their blankets—red, orange and purple—gave the last touch of beauty to the scene, as the response of the people to a call to prayer was the filling in of its spirit." From Mrs. Willard's Alaskan story, *Kindashon's Wife*, published by the Revell Co., who have kindly loaned one of the illustrations (above) from this interesting book.

Mission Brevities.

Juneau.—The annual meeting of the Alaska Presbytery takes place July 15.

Rev. L.F. Jones left on the "City of Seattle" for a brief visit to Puget Sound. Fred Moore, the native assistant, being left in charge of the church services.

Rev. J. H. Condit is expected to return from a flying visit to his eastern home early next month. His congregation are making commendable efforts to secure a new building for their growing church.

Sitka.—Rev. M. D. McClelland and family have removed from the Hydah Mission to Sitka, to succeed Rev. A. E. and Mrs. Austin who have recently retired from that field.

Dr. B. K. Wilbur has been called east on business of great urgency and the utmost importance. It is understood that his return to Alaska will be a wedding journey. The doctor and Mrs. Wilbur will be doubly welcome.

Jackson.—Mrs. R. R. Gould and her niece Miss Jessie Freeman made a hasty visit to Fort Wrangel the middle of May, on their way south to attend the graduation of Hal Gould at Whitworth College. Rev. J. Loomis Gould is keeping house and preparing a welcome for his son, at the same time looking after the interests of the Hydah Mission and attending to his own interests as well.

Hoonah.—Rev. A. C. Austin has followed the example of Rev. A. E. Austin, formerly of Sitka, to the extent of sending in his resignation. It is hoped that he may be prevailed upon to stay in Alaska where he is so much needed.

Haines.—Rev. W. W. Warne has welcomed another little one, the fifth of his olive plants, to his family circle. He now has four daughters and a son.

The 640 acres held for mission purposes at Haines have been sold to a syndicate who wish the property for townsite and business purposes. The buildings occupied by the missionaries have not yet been vacated.

Miss A. J. Manning and Miss Fanny Willard continue to labor with Rev. Mr. Warne and wife at this place. Miss Thompson is also helping in the minister's family. The manse and Mission Home are in adjoining buildings. There have been about a dozen native children in the home this spring. The

adult natives have reaped profit from the rush of gold seekers and others to this neighborhood, by the sale of their water front lots at several hundred dollars each. The minister has been sorely tried by the almost unceasing appeal to him to adjudicate differences and render assistance in various material ways. The church work, however, has been very encouraging.

Fort Wrangel.—The whooping cough is now trying the health of the children here.

The Young Men's Christian Association is making efforts to secure funds for the purchase of a piano. About \$40 has been subscribed and a concert announced for the benefit of the fund.

Our Christian Endeavor Society has received eight or ten new members lately. The time of the weekly prayer meeting has been changed from Tuesday to Sunday evening, at 7 o'clock just before preaching service.

About fifteen river boats are now on the Stikeen and they are making regular and repeated trips to convey freight and passengers from Wrangel, where the ocean steamers have to stop, to the overland trail connecting this river with the Yukon. Two hundred thousand tons of supplies for the Canadian railroad have to be thus shipped into the interior this summer, and as one steamer carries 100 tons, 200 trips will be required.

The importance of occupying this place by the church as a strategic point for missionary work cannot be overestimated. Saloons, dance halls, gambling houses, the variety theatre and the brothel are here in force and with characteristic promptness. Many agencies are in operation to damn the souls of men. Should there be few to save them? We have one church, a gospel mission room and the Y. M. C. A. building (or Christian Endeavor House), "but what are they among so many?" Even these institutions might have their usefulness wonderfully multiplied if they were properly manned, "but the laborers are few."

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